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RELIGIOUS HISTORY

OF

SOUTH HAMPTON, N. H.

WITH

AN APPENDIX.

EXETER, N. H.:
THE NEWS-LETTER STEAM JOB PRINT.
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INTRODUCTION.

By invitation of the Baptist Church in South Hampton, the Portsmouth Baptist Association held its fifty-second annual session at South Hampton, on Wednesday and Thursday, September 15 and 16, 1880.

The Baptist Church was constituted September 29, 1830, and the semi-centennial services were held on Tuesday, September 14, 1880, at the Baptist Church. Rev. S. S. White, Rev. John K. Chase, Rev. Otis Wing, Rev. E. A. Edwards, former pastors, and others, participating. On Tuesday evening, September 14, Mr. B. R. Jewell delivered a historical address upon the religious history of the town other than that of the Baptist Church. On Wednesday evening, September 15, 1880, the history of the Baptist Church was given by Mr. Jewell, before a large audience. These addresses attracted the attention of several of the public spirited citizens, who desired to have them published in pamphlet form, and it was also thought desirable to have an appendix added, giving historical facts not especially connected with the religious history, and a committee consisting of F. B. French, Esq., Mr. P. P. Whitchouse and Mr. Jonathan Pressey was chosen to prepare the same. At the Town Meeting held November 2, 1880, the town voted to appropriate \$25.00 for the purpose of furnishing each resident tax payer with a copy of the pamphlet when printed; and the following named citizens have generously contributed the sum necessary to secure its publication: Joseph T. Merrill, Jacob Eaton, Frederick B. French, Jonathan Pressey, Phineas P. Whitchouse, Moses J. Eaton, James M. Jewell, Samuel Eastman, Isaiah F. Purinton, Rev. S. S. White, Barnard Jewell, and the author, Benjamin R. Jewell.

THE RELIGIOUS HISTORY
OF
SOUTH HAMPTON, N. H.

In presenting the religious history of our town, a prevailing error should be corrected. The New Hampshire Gazeteer, in giving the early history of the town, says it was formed from parts of Hampton and Kingston. And in the Court Records, case of South Hampton vs. Fowler, we find, December, 1872, N. H. Reports, Vol. 52, Page 229, by Chief Justice Bellows :

"The town of Winnicunett, soon changed to Hampton, embraced what is now North Hampton, South Hampton, Hampton Falls, Kensington, Seabrook, and perhaps other territory, all taken at different times from Hampton, which is now a small town." "If the title is held to rest in the new town where the land happens to fall, then it would be fatal to the plaintiff's claim to recover, as the lands lie within the incorporate town of Seabrook."

Page 230: "We have thus referred to the existence of these ancient towns, and the fact that the towns of Seabrook and South Hampton were formed out of Hampton."

Prior to 1741, the boundary line of New Hampshire and Massachusetts was what is called the Shapley line, the present northern boundary of South Hampton being the state line, hence the town was wholly a part of Amesbury and Salisbury, extending from the Atlantic on the east to the town of Kingston on the north-west, thence south two and a quarter miles to the Mitchel line, so-called, embracing the

present town of South Hampton, nearly two-thirds of the area of Seabrook, and the easterly portion of the town of Newton. The town was chartered May 25, 1742, by Benning Wentworth, Governor of the Province of New Hampshire in the reign of George II. The first meeting was authorized to be warned and called by Joseph Jewell, John Flanders and Henry Currier, on June 7, 1742.

Previous to this time the people at Loggin Plain (South Hampton Hill) worshipped with the Second Church in Salisbury, now known as the Rocky Hill Church. Rev. Joseph Parsons was the pastor. The meeting-house was then located about one mile north of the present church and near the residence of the late Aaron O. Morrill in Salisbury. A movement was made as early as 1735 to have the meeting-house moved to some other location, but it was not voted till 1784, when it was removed to the present location.

The Rocky Hill Church was gathered November 17, 1718, and Rev. Joseph Parsons was called to the pastorate. He died March 13, 1739, in the sixty-ninth year of his age, and the twenty-first of his ministry. The church received three hundred members during his pastorate. In August, 1742, Rev. Samuel Webster, D. D., accepted the call of the church, and died in 1796, in the fifty-fifth year of his ministry. Upwards of three hundred people joined the church during his ministry, fifty-three on January 4, 1756, and seventy-nine during that year. Rev. Andrew Beatie was pastor from June 28, 1797, to March 16, 1801. His successor was Rev. William Balch, who was pastor from 1802 to 1816. From 1816 to 1830 there was no settled pastor. At that time Rev. Benjamin Sawyer was called to the pastorate and continued in charge of the church until his death, in March 1871.

In November, 1735, the town of Salisbury voted that they would not hire a minister to preach a third of the time above Powow Hill, at Loggin Plain, although land for the support of the ministry had been set off in this division. In December, 1738, the town of Salisbury voted that the meeting-

house should not be moved to Stillson Allen's, nor anything be allowed for the support of preaching to those inhabitants living above Powow Hill.

Upon the death of Rev. Joseph Parsons, in 1739, Henry French and sixty-six others at Loggin Plain, above Powow Hill, remonstrated against the settlement of another pastor of the West Church in Salisbury, unless the meeting-house was moved to better accommodate them. March 10, 1740, ten persons are named in the records as excused from paying minister rates in Salisbury, if it would better accommodate them to attend and support the meeting at the East Parish of Kingston.

The parsonage land of Salisbury, in what is now South Hampton, at that time was divided into six divisions, and is thus recorded: "The first piece is from the north-east end of Hampton line running south-westerly about 32 rods to a popple tree, marked, near Mr. Townsend's fence, from which it runs north-westerly to a pretty large hemlock tree standing on high land near a fence which Thomas Flanders erected. The second piece is from the above said popple tree along by Mr. Townsend's line till it comes square with an ash stump in a swamp, which stump is twelve rods from Mr. Townsend's line, (A small hemlock is standing by it, and both are marked with the letter p.) from which it runs north-westerly to a dry hemlock tree standing in the same swamp and marked with the letter p, and is the bounds between Flanders' lot and ye parsonage land. The third piece is from said ash stump south-westerly about seventy rods to a pretty large beech tree, marked, near Flanders' line, thence across to a small beech tree, marked, by Mr. Townsend's fence. The fourth piece is from the bounds last mentioned south-westerly to a stake and stone by Flanders' line, a little north-east-ward of the swamp called ye loggin swamp, and so across to Townsend fence. The fifth piece is from the above said stake and stones up to the Loggin Plain highway. The sixth piece is that whole tract of land lying on the south-westerly

side of Loggin Plain highway, where the Iron Works now stand." The several divisions of land were the outside pieces set apart for religious purposes, and were equally divided between Rev. Caleb Cushing and Rev. Samuel Webster. The first division is on the present Kensington line, and with divisions second, third and fourth extended to the northern boundary of the North Parsonage, and included the land now known as the Badger farm and French land, owned by residents of Kensington and by the heirs of Thomas J. Goodwin, Amos Merrill, Abel Brown and others, of South Hampton. What was known as Loggin Swamp is probably that now called the New Meadows. The fifth and sixth divisions were afterwards known as the North and South Parsonages in South Hampton.

The North Parsonage, containing eighteen acres, was situated on the west side of the Peak road and probably covering the location of the residences of John W. Downing, Joseph W. Follansbee, perhaps that of Phillips White, and extending to the foot of Indian Ground Hill. The South Parsonage contained about twenty-eight acres and extended from Mill Road Corner to a point nearly opposite the present pound, and thence running to Powow river, and from thence to the Mill Road. The border upon the river was very narrow. The present owners of the land are Barnard Jewell, James M. Jewell, Nathan Peters, Joseph Follansbee, Nathan Paige, Jacob C. Noyes, Jonathan Pressey, L. O. Hatch and W. H. Fitts. The public buildings upon the same are Town House, Barnard School-house, Baptist Meeting-house, and the school-house, District No. 1. The new burying ground is also on the South Parsonage lot.

At the first town meeting, held June 7, 1742, it was voted that the selectmen should make the minister's rates for the year ensuing, and it was also voted that the selectmen employ the Rev. William Parsons to supply the pulpit until further orders. July 26, 1742, the following vote was passed: "Whereas, we, the subscribers, have done consid-

erable toward building a meeting-house at a place called Loggin Plain, in South Hampton, we will give up the said meeting-house to the town for said town's use, except one set of pews round the meeting-house which we have already sold and laid the money out toward building the meeting-house, and we do refuse pay for the same on condition that the meeting-house remains in the place it now stands." Signed by Thomas Merrill, John Flanders, Joseph Jewell, Joseph Chandler, Samuel Barnard, James Morrill, Paul Morrill, Reuben Currier, Joseph Morrill, Lawrence Stearns, Samuel Currier, David French, Ebenezer French, Nathan Gould, Joseph Gould, Abner Gould, Joseph French, Nathaniel Morrill, Henry French, John Morrill, Richard Collins, Joseph Morrill, Henry Currier, Ezekiel Morrill, Reuben Diamond and Richard Fitts. September 2, 1742, the following action was taken in reference to settling a minister. The seventh day of September was set apart as a day of fasting and prayer, and a committee of three appointed to discuss with the ministers after the fast, how to proceed in an orderly manner to settle a minister.

September 29, 1742, the town chose a committee to divide the parsonage land with Salisbury. October 13, the committee reported, "The Salisbury committee did not come to us and we would not go to them."

November 26, 1742, the following vote was passed: "Whereas we, the inhabitants of this town, being in present want of a pious, learned and orthodox minister of a good conversation, to dispense the word and administer the ordinances of our Lord Jesus among us, and it being our duty to look up to Heaven for divine assistance to guide us in all our affairs, therefore, voted, that Thursday, the second day of December next, be appointed a day of fasting and prayer, in order for the calling and settling a gospel minister among us." At the same meeting a committee was chosen "to call in the assistance of neighboring ministers to celebrate the day of fasting and prayer among us."

At a legal meeting held December 27, 1742, it was voted to give Rev. William Parsons a call "to settle in the work of the gospel ministry among us," and a committee was chosen to carry the town's offer to him and to receive his answer, on January 3, 1743. It was voted that we build a convenient house and barn for the use of Rev. Mr. Parsons. His salary was "the income of the South Parsonage, with privilege to cut wood for fire on North Parsonage, and forty-five pounds in bills of credit on either province, at silver at six shillings and eight pence per ounce." The following is a copy of Mr. Parson's letter of acceptance :

"SOUTH HAMPTON, January 19, 1742-3.

"It having pleased God to direct and incline you to make choice of me to be employed in the work of the ministry among you, and you having taken those methods which you have thought proper, in a solemn and important affair, and therefore trust that God hath been with you in it. I do now look upon myself obliged in duty to God and to you his people to accept of the call you have given me, and in an humble sense of my own unworthiness of so holy and honorable an affair as that of minister of the gospel of Jesus Christ, I do hereby signify my disposition and purpose, God willing, to take this among you upon me, and being sensible of my own insufficiency for so worthy an undertaking, for who is sufficient for these things, I do rely upon the grace which the great and glorious head of the church hath said is sufficient for me, and hope that according to His gracious promise He will ever be present with me. Earnestly requesting an interest in your prayers for the same, that I may be thereby an ornament to Religion and the Evangelical ministry, and a rich blessing in the Church of Christ and to that part of it in this particular place, and in a particular manner; and at the same time I do faithfully acknowledge the good disposition that hath appeared in you toward my worldly support and maintenance among you, which you have voted and recorded, and which I hope has been as freely and heartily as voluntarily offered by you, and believing the same Christian-like disposition that has been already discovered in you, is still in you and will be in you, I encourage myself, if that should be found to be not sufficient for my comfortable and honorable subsistence, that you will not be backward in doing that shall appear further necessary toward it. Upon which I trust, under God, we shall be enabled faithfully to discharge the mutual duties we owe to one another, and that we may now and ever pursue the Apostle Paul's exhortation, and walk agreeably thereto, in Phillipians 2:14. So do all things without murmuring and disputing, that we may reap the benefits and rewards in verses fifteen and sixteen; that we may be blameless and

harmless, the sons of God without rebuke, holding forth the word of Life that I may rejoice in the day of Christ, that I have not run in vain neither labored in vain.

“WILLIAM PARSONS.”

The church was organized February 22, 1743. The services were as follows: “The Rev. Mr. Secomb, of Kingston, began with prayer; the Rev. Mr. Whipple, of Hampton Falls, preached from the text, ‘Where there is no vision, the people perish.’ The Rev. Mr. Coffin, of East Kingston, concluded with prayer.” The council consisted of the elders and delegates from the two churches in Salisbury, First Church in Exeter, Second Church in Hampton, First Church in Bradford, the church in Kensington, the church in the parish of North Hampton, and the Second Church in Kingston. Rev. Caleb Cushing, of Salisbury, was moderator. The council having heard and considered the objections against the organization of the church, voted to proceed. Prayer was offered by Rev. Mr. Parsons, of Bradford; the covenant was read by Rev. Mr. Odlin, of Exeter, to the members, and upon their united assent to it, incorporated them into a church by themselves, according to the rules and order of the Gospel, recommending them to the grace of God, and then Mr. Odlin preached a sermon to them upon the text, “Let us therefore follow after the things that make for peace and things whereby we may edify another,” and concluded with prayer, and the council adjourned to meet the next day. The council met according to adjournment, and proceeded to the ordination of Rev. William Parsons to the work of the gospel ministry. Rev. Mr. Coffin, of Kingston, offered prayer; Rev. Mr. Parsons, of Bradford, preached from John 21:15, 16. Rev. Mr. Cushing, of Salisbury, gave the charge, Rev. Mr. Whipple, of Hampton Falls, the right hand of fellowship, the Rev. Mr. Webster, of Salisbury, made the last prayer, the one hundred and twenty-second Psalm was sung and the assembly dismissed.

Rev. William Parsons, Thomas Merrill and twelve others constituted the first Congregational church. One month

later, on Lord's day, March 20, 1743, thirty-nine were admitted by letter from the Rocky Hill Church, and three new members. From this date to the resignation of Mr. Parsons, in 1762, sixty-one were admitted to the church by letter, and one hundred and fourteen new members. In January, 1743, the town voted to build a parsonage house on the south lot, thirty-eight feet long, twenty-eight feet wide, standing sixteen feet, to be finished within two years, at a cost of five hundred and thirty-eight pounds, old tenor. In December, 1743, the town voted to build a parsonage barn, to be finished within eighteen months, its dimensions being thirty-two feet length, twenty-four feet width, posts twelve feet. The cost fifty pounds, old tenor.

Very early in the history of the town the inhabitants of that part which is now in the town of Newton were dissatisfied with their accommodations for religious worship, and on September 29, 1742, the following vote was passed: "Whereas, there are a number of inhabitants of the town that live at considerable distance from meeting, and they have thought in time to be better accommodated than constantly to assemble with us, and we being desirous to exercise all Christian regard and kindness to them, vote, first, that all those persons that live above or to the westward of Captain Jonathan Currier's, that have a mind to go off and be a parish shall have their extraordinary charges that they are now at, among us, paid back again to them; that is, all their part of the extraordinary charges that shall arise to them by finishing the meeting-house, settling a minister and building for him, when they shall be thought capable by lawful authority to maintain the gospel of Christ among them, provided they do not molest or hinder us at the other part in our speedy settling a gospel minister among us, and that they pay toward his support while they are of us and belong to us, hoping at the same time they will of their own free wills be assisting to us. Secondly, voted, that we will make no opposition to them in their endeavors to be a regular town

or parish, whenever they shall be thought capable by lawful authority."

What is now known as the Mill road was laid out through the parsonage land in 1745.

On March 7, 1748, the town, after five years of contention with Salisbury, agreed upon a division of the parsonage lands of the two towns upon the following basis: "Whereas, Capt. John Morrill, Capt. Elias Pike and Dea. John Morrill were legally chosen a committee by the town of Salisbury, and Reuben Dimond, Joseph French, Jr., and Ephraim Brown were legally chosen a committee by the town of South Hampton, to agree and set-off to the town of South Hampton their proportion of the parsonage lands that were formerly laid out within the ancient boundaries of Salisbury, and it was agreed upon by both committees that that part of South Hampton which was Salisbury should have that part of the parsonage lands lying in South Hampton in the Mill division, lying on the south side of the highway and butting on Powow river, and eighteen acres of the addition of the parsonage land on the north side of the highway for their proportion, reserving to Salisbury a driftway; therefore, voted, that the agreement made by said committee shall be recorded on each town book of records and there remain for a perpetual agreement and a final determination of the premises."

Three months later the town voted, "That whereas there are a number of persons, that live at the west end of the town, that think they can better accommodate themselves by joining with their neighbors for a meeting-house, than constantly to assemble with us, and we being willing to show them all Christian regard and kindness, vote that all those persons that live at the west end of this town that have a mind to go off, shall have the liberty to poll off themselves and their estates and join with their neighbors in the district for a parish in all affairs, provided they poll off or file a list of their names with His Excellency the Governor, within thirty days from the day of the date thereof." Soon

after it was chartered, South Hampton lost several of its inhabitants by their polling off to other parishes. In November, 1742, John Collins and seven others were polled off to Hampton Falls, because they were more than six miles from the meeting-house in South Hampton. The same year John Page and Benjamin Baker desired to be polled off to Hampton Falls for the convenience of the privilege of public worship, but the town remonstrated to the General Assembly, and their selectmen said, "Every man cannot have an equal privilege in going to public worship," but they have laid out a highway to Dr. Page's house (probably the Peak road), and they further claim that the meeting-house is nearer than the one at Hampton Falls, and that they would not attend worship there, but at Salisbury, "as their practice now is, and now thirteen families from Salisbury attend here." The petition was dismissed.

The agitation for a new town was begun at the west part of the town as early as 1742, by Jonathan Farmer and twenty-six others. They protested against the settlement of William Parsons and the organization of the church; they desired the new town to be bounded on the east by the Powow river, and South Hampton, through its selectmen, remonstrated. The remonstrants said if the line for the boundary proposed by the said Farmer and others was adopted, it would come within a mile of the South Hampton meeting-house, and they would take all lying west of the meeting-house save four houses, and it would make them that live far from the meeting-house on the east side dissatisfied, and if their prayer was granted we asked to be joined to the Kensington parish. Thomas Fowler and Joseph Fowler remonstrated against a new parish and recommended a removal of the meeting-house in this town.

The boundary line of Newton, or the Amesbury district, was from a point near the residence of Dr. J. G. Gale to Country Pond. Thus the part of Newton now in the precincts of the parish of the Christian Church was in South

Hampton. In accordance with the vote of South Hampton, in June, 1748, thirty families polled off and made a part of Newton, which was chartered December 6, 1749. There were other families in the portion of South Hampton that is now Newton, that did not poll off. Thus neighbors, side by side on the same street, were residents of different towns. In 1768, Jonathan Currier and others desired to be polled off to Newton on account of convenience, claiming they were but half a mile from the Newton meeting-house and four miles from that in South Hampton, but the General Assembly dismissed the petition. In 1770 the selectmen of South Hampton petitioned for a settlement of the boundary line between this town and Newton. Daniel Pierce, Capt. John Giddings and Dr. Ebenezer Tucker were the committee appointed, and the present boundary line substantially was agreed upon.

The discipline of the First Church in 1743 and 1744 was rigid. The rules required that persons seeking membership should be propounded two weeks, and for "owning the covenant" and having their children baptized, one week; that they should observe the sacrament ten times in the year; that every communicant should pay towards the support of the Lord's table. If any person absented himself three Sundays from public worship he was considered an offender. If any church member should invite any minister to preach in his house without the consent of both pastor and church, he should be counted an offender. This last vote was annulled in 1756. A committee was appointed to suppress "any disorders and views held among them." Cases of discipline were constantly coming before the church, and public admonitions were not uncommon. In 1747, the church voted, if "any persons lay their heads down in an indecent manner to sleep in the house of God in the time of public worship they shall be looked upon as offenders;" and voted, also, that the deacons be the persons to take notice of such as do thus and to inform the church of them. In 1748, it was

voted that a number of persons be chosen to tarry and read in the meeting-house between meetings in the summer season.

July 3, 1755, Samuel Currier was chosed deacon.

Rev. Mr. Parsons made complaint in regard to his salary being inadequate to his support, and the town voted, in 1760, a gift of two hundred pounds, old tenor, to him, and in 1762 they voted two hundred and fifty pounds to him. At a church meeting, held July 29, 1762, the following communication was read :

“SOUTH HAMPTON, July 29, 1762.

“TO THE CHURCH OF CHRIST IN THIS PLACE.—*My Brethren:* I trust you cannot but be sensible that I have for a considerable time been laboring under difficulties. I was loth to lay them before you, but they have for so long a time pressed me so hard that I am quite overcome and can no longer refrain from opening myself to you and requesting that of you which I now believe to be the only remedy. For some time after I settled with you, as my heart was with you, so you gave me no reason to doubt but your hearts were with me, and in such a situation I was and still should be ready to live and die with you. But though I can truly say I have made it my endeavor, faithfully to serve you in the Gospel of Christ according to the capacity which God hath given me (while my temporal support has been so small as not by any means to make me comfortable in life), yet I have not of late years met with that acceptance of my labors among you which I had reason to hope for; but such frequent complaints from a considerable number as have at length quite dispirited me, very much impaired my health and made me very incapable of proceeding in any very great work among you, and therefore I judge I have a call of Providence to seek a dismission from my pastoral relation to you. And though with some reluctance (as I have reason to believe myself still dear to some of you), I do hereby request in the first place, that you will signify your minds that I should be honorably dismissed from the pastoral relation to you which I sustain, and secondly that you will join with me in calling a council to confirm the same. So praying that you may be directed in this important concern to that which shall be most for the interest of religion in this place, the peace and prosperity of the church and my own present comfort and future felicity, I subscribe,

“Your Pastor,

“WILLIAM PARSONS.”

The church appointed a day of fasting and prayer, and the deacons were instructed to invite the Rev. Mr. Coflin, of

East Kingston, and Rev. Mr. Hibbard, of Amesbury, to come and assist in the solemnities of the day. September 9, 1762, the church voted that the request of the pastor be granted, out of consideration of the great and insupportable discouragements which we find him laboring under, and out of a tender regard for his life, health and comfort, and we join with him in calling a council. October 6, 1762, the town, at a legal meeting, invited Rev. Mr. Parsons to appear before them and give his reasons why he desired to be dismissed from the pastorate. He complied with their request, and said that he could "give no other reasons than those he had given to the church before, and that is by reason of some persons being uneasy with my doctrine and dissenting with me from time to time, and I could give them no satisfaction, although I have endeavored to deliver the word to my people in the clearest light according to the capacity that it has pleased God to bestow upon me. You are sensible that my salary is very low, and I feel incapable of carrying on the work of the ministry, therefore I desire that you will vote my dismissal from my ministerial care over you in this place." At first the town voted not to dismiss him, but after further consideration and advice of the council, which was that day convened at the parsonage house, the vote was reconsidered and the following substituted: "Whereas, our pastor, Rev. William Parsons, has signified to the church and people of this place that by reason of many and great discouragements he is disabled both as to body and mind to carry on the work of the ministry, although we earnestly desire all his difficulties might be removed and he continued in the work of the ministry among us, and are willing on our part to support and encourage him in it; yet the town being now met, vote that the matter be left to the council called by Rev. William Parsons and the church on this occasion, and now met; and if they judge that he is not able to carry on the work of the ministry and they think it needful, we consent to his dismissal, otherwise we cannot

be willing." The decision of the church was as follows :

"We, the Elders and Messengers of the first church of Christ in Hampton, the first and second churches in Salisbury, the church in Northampton and the first church in Exeter, being met in Council, upon mature Deliberation come to the following Result:

"1. That it appears to the Council to be the earnest and steady Desire of the Rev. William Parsons to be dismissed from his Pastoral Relation to this people.

"2. It appears from the vote of the church, which they still abide by, to be their desire also, that he be dismissed, and that they are sensible his discouragements are insupportable.

"3. That by the vote of the town, it appears that though they are very desirous of his continuance with them if he could go on contentedly and cheerfully in his work, and are willing to give him all due encouragement, yet if this Council judge him so discouraged as to be unable to go on with his work, they consent he should be dismissed.

"4. Voted that though the church appears to have been quite too hasty in transacting so great and important an affair as the absolutely dismissing their Pastor, without an Ecclesiastical Council, contrary to the usual custom of churches of Christ in this Land, and therefore we cannot in form confirm their vote according to their desire, yet

"5. It appearing to us that the Rev. Mr. Parsons' Discouragements are such as in a great measure, to our grief, disable him for going on with his ministry in this place, we cannot but judge it advisable that both his pastoral and ministerial Relation to this people be dissolved. And now we cannot but heartily mourn with the many that are mourning in this place at our loosing so good a neighbor in the ministry and they, so worthy and excellent a pastor, so sound in the faith, of so exemplary conversation and so generally esteemed and valued in all the neighboring churches where he hath ministered. And we heartily recommend him and his family to the grace of God, the care of his Providence and to the Fellowship of the churches wherever their Lott shall be cast, and shall rejoice if a Door may be opened for his yet again ministering to the Saints.

"Finally. We heartily recommend the people in this place to the Grace and Mercy of God and the care of the great Head of the church, the Prince of Peace. Earnestly entreating them to reflect seriously upon the great and heavy Frown of Divine Providence which is now upon them and so to humble themselves under the Hand of God, as that he may exalt them in his due time, and we earnestly pray you, Brethren, with the holy Apostle to mark them who cause divisions and offences contrary to the Doctrine ye have learned and to avoid them, & to study the things that make for Peace, & whereby we may edify one another. Let nothing, we beseech you, as in the bowels of Jesus Christ,

be done through strife and vain glory, but in lowliness of mind let each esteem other better than himself. Let all your things be done with charity and Endeavour to the utmost as becometh Saints to unite in love in all things which concern the House of God and the Interest of the Redeemer's Kingdom among you, so shall we still hope that God hath yet rich mercy in store for you, and that he will give you another Pastor after his own Heart that will feed you with knowledge and understanding, and make you that happy people whose God is the Lord."

[MESSENGERS.]

WARD COTTON, Moderator.

[MINISTERS.]

NATL GOOKIN.
SAMUEL WEBSTER.
WOODBRIDGE ODLIN.
EDMUND NOYES.

DANIEL SANBORN.
SAMUEL BATCHELDER.
JOHN ODLIN.
SAMUEL BROOKS.
JOHN BUSWELL.
JONATHAN STEVENS.
RUEBEN MORRILL.
NATHANIEL FITTS.

This closed the pastorate of Rev. William Parsons. For nearly twenty years he had been laboring with the people, and the records show that he had baptised three hundred and forty-four children and solemnized one hundred and fifty-five marriages. It was during his ministry that the great revival in New England was enjoyed. He was a native of Boston, a graduate of Harvard College, class of 1735, and died in 1797, aged eighty-two years. After his dismissal at South Hampton, he removed to Gilmanton, N. H., where he continued preaching, and also engaged in teaching.

November 4, 1762, the town voted that a committee be appointed to call in some pious, learned, orthodox candidate of a good conversation, to the word among us at the present. December 16, the church voted to appoint a day of fasting and prayer, and six clergymen from the adjoining towns were invited to assist in the exercises and solemnities of the day. December 29, 1762, the church and congregation met at the meeting-house at 10 A. M., and listened to a prayer by Rev. Mr. Hall, of Newbury; Rev. Mr. Chandler, of Rowley, preached from Eph. 4:11, and in the after part of the day Rev. Mr. Odlin, of Exeter, led in the first prayer, and Rev. Mr. Parsons preached from Matt. 9:38. The same day, the

town voted to call Mr. Nathaniel Noyes as a candidate upon probation in order for settlement in the gospel ministry among us.

At a meeting of the church held January 24, 1763, a pastoral call was formally extended to Mr. Nathaniel Noyes. On the same day the town assembled, being legally warned, and voted unanimously to give Mr. Nathaniel Noyes a call to settle, and also that Mr. Noyes should have the use of the parsonage house and barn, and to keep them in repair for him, and the use of the parsonage land, and the town will keep the south parsonage fence in repair till they fence it in with a good stone wall, and the salary shall be eighty pounds lawful money of Massachusetts Bay, or its equivalent in Hampshire money. Mr. Noyes accepted the church's call and invitation, and gave his answer as follows :

“BRETHREN OF THE CHURCH OF CHRIST IN SOUTH HAMPTON.—I received by ye hands of your committee your invitation and call to ye work of ye gospel ministry among you, wherein I see you have proceeded agreeable to ye order of ye gospel, and it is with pleasure I observe your unity of affection toward me, considering ye strategems which have been made to divide you; therefore I cannot deny but ye concurring Providence of God with your unanimous invitation is ye voice of God for me to accept your call; therefore I now accept and am free to take ye Pastoral care of this church, trusting you will walk in unity and love and walk as becomes ye people of God, ever bearing me upon your minds before ye throne of Grace, that I may be a rich and increasing blessing to you and approve myself a wise, meek and faithful minister of ye New Testament. And may the King of Zion own and bless us with his kind presence and delight to make us a holy Society, sanctified by his Spirit, enriched with every Christian grace and in time made meet to join the church triumphant in Glory.

“NATH'L NOYES.”

“January 24, 1763.”

In February of the same year, Mr. Noyes, agreeable to the vote of the church submitted to them a confession of faith, and on February 23 (just twenty years from the ordination of Mr. Parsons), he was ordained. Prayer by Rev. Moses Parsons, of Newbury Byfield; right hand of fellowship by Rev. Moses Hall, of Newbury; charge to the church

by Rev. Jedidiah Jewett, of Rowley; sermon by Rev. James Chandler, of Rowley, Rom. 15:29, "And I am sure when I come among you I shall come in the fullness of the blessing of the Gospel of Christ." Concluding prayer by Rev. Thomas Hibbard, of Amesbury, and after singing the 132d Psalm the assembly was dismissed. In March following, the church voted to introduce Watts' Hymns, and the pastor was directed to instruct the children in the Assembly's Shorter Catechism.

April 14, 1763, the town voted to sell the North Parsonage lot, and James Boswell subsequently purchased it. This was the beginning of wrong doing in the disposal of property, the income of which was designed to be kept forever for the support of the ministry of the word. Mr. Boswell did not pay as agreed upon, and for years it was a subject of controversy at the town meetings. The interest of the money was faithfully rendered and paid to Rev. Mr. Noyes, as a part of his salary. About this time the town voted to Rev. William Parsons the sum of nine hundred pounds, old tenor, for final settlement in regard to improvements in fences, etc., on parsonage lot and buildings.

March 21, 1761, Eliphalet Currier and Benjamin Barnard were chosen deacons.

From the early part of the ministry of Mr. Noyes to its close, the church had cases of discipline that must have sorely tried the Christian faith of the good man. Even the office bearers of the church were guilty of a disorderly walk and practically cast contempt upon the church. Letters of admonition were written by the pastor and most persistent efforts made to harmonize the affairs of the church. October 30, 1766, a complaint was made against two sisters of the church for striving and quarrelling on the Lord's day, and the church met to consider the complaint. Both offending sisters were present and admitted the charge to be true. They were debarred from communion and directed to make humble acknowledgment to each other. They did so, ac-

knowledging their sin against God and the church, and in the language of penitents desired forgiveness. They were received again to the fellowship of the church and a service followed, in which religious exhortation was addressed to the sisters. In 1779 a charge was brought against one of the members for profanity, intemperance and indecent behavior, and the church voted that the offender by his profane swearing, intemperate drinking and contemptuous treatment of the church had rendered himself unfit for communion with the church in spiritual church ordinances, and ought to be admonished. The pastor, Deacon Merrill and Deacon Barnard were chosen to draw up the admonition. From the year 1772 there was a great falling off in interest in the preaching of Mr. Noyes: the people were engrossed in the stirring events preparatory to the breaking out of the War for Independence, and many were chafing under the regular ministerial tax, while they dissented from the doctrine taught. For many reasons, the salary promised Mr. Noyes was not fully paid. In 1780 he asked for only two-thirds of the sum he had formerly received. In 1787 the money for which the North Parsonage was sold was taken from the hands of a special committee and put into the hands of the selectmen, and by them accounted for. In 1791 the town asked Rev. Mr. Noyes to abate some part of his salary, in consideration of the minister tax being so high and so many refusing to pay the same, and Mr. Noyes generously acceded to their request, and the following minute is upon the records: "To return the Rev. Nathaniel Noyes thanks for the gift he made the town in times past, and to return the same by a committee consisting of Ensign Isaiah Dole, Lieutenant Reuben Currier, Capt. Benjamin Barnard, Deacon Eliphalet Merrill, Abel Brown and Jacob Collins.

On the 29th of October, 1800, in a warrant for a town meeting of the supporters or taxpayers to Rev. Nathaniel Noyes, the following article was inserted: "To see if those of the inhabitants of said town afore mentioned will choose a

committee to go to Rev. Mr. Noyes, as he is desirous of making some proposals, how he will leave the town, as he hath requested a meeting for that purpose, and that the committee shall make a report of the proposals that he shall make to them, and to act thereon as they shall think proper." The meeting was held, and the following committee chosen to receive the proposals of Mr. Noyes: Capt. John Currier, Maj. Benjamin Barnard, Jacob Collins, Esq., William Graves and Ensign Isaiah Dole. The following are the proposals of Mr. Noyes:

"GENTLEMEN OF THE TOWN OF SOUTH HAMPTON.—You must be sensible of the melancholy state of religion, and of the sad divisions among us, with the increasing number of those who are unwilling to continue their assistance for the regular support of the public worship of God, which renders the life of your minister uncomfortable and his labors for the benefit of the people unsuccessful.

"That your minister is willing upon the following conditions to dissolve his connection with you. That you give him a recommendation as an upright minister of the Gospel of Christ.

"The town shall pay his full salary till the first of March, 1801.

"He shall retain the use of the house, barn and parsonage until the last of April, 1801.

"For his wood house, chaise house, the stone wall and inside fence made by him the town shall pay him what indifferent men shall judge proper, or as he and the town shall agree.

"That your minister may have leisure and time to provide a house for himself and family, and also to dispose of what may not be convenient for him to move.

"The town shall relieve him from his public preaching the months of January and February.

"Gentlemen, if you call to mind your minister's constancy in supplying the pulpit, his liberality to the town and also the difficulties and expense of removing, every noble spirited man will confess the above conditions are reasonable and mild.

"When the town shall acquiesce to all the above and their minister hath received for the present year's salary, with the compensation mentioned, the connection between him and the town will be considered as dissolved and not before.

"NATH'L NOYES.

"South Hampton, Nov. 5, 1800."

On the same day a council convened at the call of the church and the town of South Hampton, that they might take cognizance of all matters respecting the town and their

minister's duty either to continue with the people upon what their committee may propose or dissolve their relation in the manner the council may advise. Pastors and delegates from the churches in Plaistow, Kingston, and the First Presbyterian Church in Newburyport, composed the council. Rev. Gyles Merrill, of Plaistow, was moderator, and Rev. David Dana, of Newburyport, scribe. The council, after prayer and mature deliberation, agreed to the following :

..That it is our opinion that such are the difficulties and divisions which have long existed and still exist among the people of South Hampton, and so small the prospect which their minister has at present either of comfort or usefulness, that unless some important change for the better should speedily take place his pastoral relation with the people ought to be dissolved. Still it is our earnest desire that the melancholy separation may, if possible, be prevented, nor are we willing to abandon the hope that through the gracious interposition and blessing of God this people may yet be united and happy under their present pastor and reap important benefit from his ministerial labors. This object we recommend to their serious attention and entreat them to endeavor its accomplishment by every method in their power. Should this not be speedily effected, we recommend that the dissolution of the connection take place in as peaceable a manner as may be, and we give as our opinion that the conditions of separation proposed by Mr. Noyes are moderate and reasonable and we recommend them to the people in confidence of their ready and cheerful acquiescence in them. Finally, we feel ourselves constrained to express, on this occasion, the high sense we entertain of Mr. Noyes' exemplary integrity as a citizen, and of his long-tried fidelity and zeal as a gospel minister. And now brethren of this Church and Congregation, we are constrained from a regard to our own feelings and your best interests to entreat you solemnly to consider the probable consequences both to yourselves and your children of your being left destitute of God's ordinances : it must be depressing to you, and will probably prove fatal to them. Gospel privileges are justly considered as the best, the greatest privileges enjoyed in the world. Your real interest depends more, infinitely more, upon the enjoyment of these than upon houses and lands. Christ has been willing to do much, to suffer much, that you and your children might enjoy the privileges of the stated worship and ordinances of the Gospel, whereby you and they may become wise unto salvation. And will not you be willing to make the necessary sacrifice of your temporal interests to secure and continue so great a blessing ? Can you without horror realize the idea of exposing yourselves and your families to the temptations to which a people destitute of the stated means of grace must be exposed ? Should a separation between you and your Pastor take

place, can you look for a resettlement of the Gospel soon, if ever? Can you expect to be more united in another? or that greater exertions and sacrifices will not be necessary for the settlement and support of another, than are necessary to continue the connection already formed?

"We pray you think of these things and may God give you wisdom and grace to direct you to that which be for His glory and the best good of the risen and rising generation.

GYLES MERRILL. ELISHA THAYER. DAVID DANA.
JACOB HOOK. WILLAM COOMBS. SIMEON KELLEY.

This closes the record of the Congregational church in South Hampton.

At a legal town meeting held December 8, 1800, the following motion was adopted: "That by reason of divisions and difficulties in the said town, we, the inhabitants thereof, have consented to accept the proposals the Rev. Mr. Noyes has laid before the town to dissolve the connection between them and him. Whereas, we esteem Mr. Noyes for his affectionate regard for the sick among us, his strict exemplary morals and plain and faithful preaching of the Gospel, and therefore recommend him as an honest man unto all with whom he may be concerned." At an adjourned town meeting, held one week later, the town voted to comply with all the conditions of Mr. Noyes' proposals, and the relation between pastor and people was officially severed. During the ministry of Mr. Noyes sixty-one were added to the church by letter, one hundred and fourteen on profession; one hundred and eighty-nine children were baptized, and three hundred and ten marriages solemnized. Rev. Nathaniel Noyes was born in Newbury, Massachusetts, August 12, 1735; graduated at Yale College in 1759, studied theology with President Davis, was pastor at South Hampton nearly forty years, and died at Newburyport in 1810, aged 75 years.

For several years after Mr. Noyes' pastorate at South Hampton closed, the Congregationalists held meetings in the town a portion of the time: Rev. Elias Hull, of Seabrook, Rev. Mr. Hoitt, of Ipswich, and Rev. Benjamin Sawyer frequently preached. March 20, 1827. Ruth Flanders, the last

member of the church died, and Rev. Mr. Sawyer officiated at the funeral. By vote of the town, in 1828, the communion service was placed in the hands of Isaiah Palmer, Esq., and it was finally put in the care of Rev. Leander Thompson, of West Amesbury (now Merrimac). The records of the church are in the possession of one of the heirs of the late Thomas T. Merrill, of Merrimac. As I review the eighty-four years of history, I am led to the conclusion that the greatest displays of divine favor to this town were during the ministry of Rev. William Parsons.

THE BAPTIST CHURCH.

In 1755, Walter Powers was ordained pastor of the Baptist Church in Newton, and for some years that church, the first of our denomination north of Boston, prospered under his ministry. It is not surprising that in the latter part of the pastorate of Mr. Parsons, in South Hampton, and the early part of that of Mr. Noyes, disagreements arose in regard to the government and ordinances of the church. Less than two miles from our border was an established Baptist meeting, and the discussions that must have arisen could not fail to reach this place.

In 1760 the Congregational Church received the following complaint :

“SOUTH HAMPTON, Oct. 16, 1760.

“REVERED AND BELOVED.—Whereas, I think that our sister, Abigail, the wife of Ephraim Carter, doth not walk orderly among us, in that she absents herself from the sacrament of the Lord’s supper among us; and whereas, I have taken the steps the gospel requires to obtain satisfaction, but am not satisfied with her behavior, I desire the church to take the matter into consideration, and until then I shall be uneasy.

“DANIEL FRENCH.”

December 10, 1760, the church received the following letter :

“SOUTH HAMPTON, Dec. 5, 1760.

“TO THE CHURCH OF CHRIST, IN SOUTH HAMPTON.

“*Revered, Honored and Beloved.*—Whereas, you have sent to me for reasons of my withdrawing from the ordinance of the Lord’s Supper in this place, I do therefore now, as in Christian duty bound, present them unto you, which are as followeth: My reason for withdrawing from the word and ordinances in this place, is not because of anger or prejudice against any particular member of the church, but because I find more advantage and nourishment to my soul than I do here, and finding myself en-

gaged to this part of Christ's Church, I desired a dismission from the church that I might leave in the regular way; but the church did not see their way clear to dismiss me; but I was bound in conscience to go without, it being a barr in my way to receive the ordinance here, and to go and hear the word preached elsewhere, and until that barr is removed I cannot do it. For my part I am of the Congregational profession, and desire to come up to it in doctrine and discipline, and now if the church can see their way clear and come up to what they profess themselves, I will join with you with all my heart and soul.

"ABIGAIL CARTER."

After much deliberation the church voted, March 12, 1761: "We will drop the complaint against Abigail Carter, and commit her to God and leave the matter with Him and her own conscience."

In 1765, a Baptist church was organized at Haverhill, twelve miles away, and Dr. Hezekiah Smith was called to the pastorate. At Brentwood, Stratham, Deerfield, Nottingham, Salisbury and South Hampton was the good seed sown.

As early as 1720, one Scammon, of Stratham, married Rachel Thurber, of Rehoboth, Mass. She was a Baptist, and labored earnestly to maintain and disseminate her doctrines. She purchased a large number of copies of "Narrcott's Treatise on Baptism," and distributed them among her friends and neighbors. By reading this tract, Dr. Samuel Shepherd, of Nottingham, was led to investigate the subject, and finally decided the argument for infant baptism was groundless. He declared his willingness to become a member of the despised sect, everywhere spoken against, and others having reached the same decision, Dr. Smith was sent for from Haverhill, and at Deerfield, on June 14, 1770, he baptized fourteen persons. During the next seven days twenty-four residents of Nottingham, Brentwood, Stratham and vicinity, were baptized. Among this number were Dr. Shepherd, a Congregational minister, and two deacons. Dr. Shepherd was born at East Salisbury, Mass., in 1739, converted in early life, and united with the Congregational Church July 4, 1756. He began to preach July, 1770, and

was ordained at Stratham, Sept. 25, 1771. A Baptist church had been formed at Stratham fourteen months earlier. The influence of Mrs. Scammon's life had been manifested, and her prayers answered.

May 2, 1771, the Brentwood church was constituted, with thirteen members, and the day following another was organized at Nottingham. After Dr. Shepherd's ordination he was called to the pastorate of these two churches with that of Stratham. Abigail Carter and Mary Flanders, of South Hampton, were baptized and united with the Brentwood church May 31, 1772. Ephraim Carter and Jeremiah Flanders united with the same church March 21, 1773. May 31, 1774, the following vote was passed at Brentwood, and entered upon the records of the church, page 22. "That Elder Shepherd should improve at Brentwood, Stratham and Epping, as heretofore, for the year 1774, excepting as many Sabbaths as he shall judge duty for him to improve at South Hampton." Thus early did Ephraim and Abigail Carter, Jeremiah and Mary Flanders, all of South Hampton, look to this region for the extension of their church work. Among those who heard Dr. Shepherd preach in this town, was a lad having a retentive memory and love for the Holy Scriptures, who embraced the truth, was baptized and united with the Brentwood church in 1779, at the age of sixteen. His name was Thomas Flanders. Tradition says that the lad would ride to Brentwood, horseback, on the Sabbath, such was his eagerness for Dr. Shepherd's instructions. The first person baptized in this town by Dr. Shepherd, was Anna Merrill, wife of John Merrill, in 1779. In 1780, was organized the Branch church, known at first as the South Hampton Church, afterward as the Salisbury and South Hampton Church, then as the Salisbury Church, and now, an independent body, the Salisbury and Amesbury Baptist Church. To the record of its work in South Hampton, I call your attention. September 27, 1780, one hundred years ago, Ephraim Carter, Jeremiah Flanders, William Bagley,

John Morse, Isaac Morrill, Thomas Flanders, David Currier, Moses Chase, Barnard Currier, Abigail Carter, Mary Flanders, Sarah Ring, Hannah Woodman, Rhoda Ring, Susannah Fitts, Eunice Gove, Abigail Currier, Olive Clough, Anna Clough, Mary Brown, Mehitable Flanders, nine men and fifteen women, several of them residents of South Hampton, were organized as a branch of the Brentwood Church. On September 11, 1780, sixteen days before the organization of the Branch Church, the following votes were passed at Brentwood. (Church Record, Page 35.) "Agreed that Elder Shepherd should improve at South Hampton, one-quarter of the time." "Agreed that Brother Barnard Currier improve another gift." The Brentwood Church and its branches held two regular business meetings each year, one in the Spring and one in Autumn, and at these meetings the general business of the parent church and all its branches was transacted. The larger number of these business meetings were held at Brentwood, but occasionally they were held at Epping, Stratham, South Hampton, Hawk (now Danville) and Salisbury, Mass., after the year 1790.

I give the following extracts from the records of the Branch Church :

"SOUTH HAMPTON, Sept. 27, 1780.

"Chose Brother Barnard Currier deacon; chose Brother Moses Chase as an elder in this branch of the church, then parted in peace."

"SOUTH HAMPTON, Sept. 21, 1781.

"A number of the brethren met at Bro. Flanders', and agreed to have Elder Hovey improve his gift among us, as occasion offers."

Brother Jeremiah Flanders' residence was that now occupied by Mr. P. P. Whitehouse.

November 7, 1781, the church met at Brother Barnard Currier's and agreed to contribute a little money as a stock for needy brethren and sisters, and Deacon Barnard Currier was intrusted with the same. Barnard Currier, son of

Richard and Sarah Currier, was born in South Hampton, January 23, 1752. He lived in the house now occupied by Mr. Andrew J. Currier.

“BRENTWOOD, Oct. 22, 1781.

“The brethren of the Baptist Church belonging at Epping, Stratham, South Hampton and Brentwood, agreed that the ordinance of the Lord’s Supper be administered eight months of the year at the four several branches; the first in April, at Brentwood; the second in May, at Epping; the third in June, at Stratham; the fourth in July, at South Hampton, and so on round for eight months.”—*Brentwood Church Records, Page 37.*

March 13, 1782, the church met at Brother Flanders’ house, and voted that any brother or sister that is needy, is desired, with freedom, to ask the church to relieve them.

“SOUTH HAMPTON, July 20, 1782.

“The reason of their hopes given, and baptized and taken into the church, namely: David Graves, Ruth Graves, Thomas Currier, Josiah Tukesbury, Samuel Kimball, Micajah Pillsbury, Jonathan Clough’s wife, Jacob Eastman, William Quimby, Annah Emerson, Date Bagley: Brother William Noyes joined to our church.”

“SOUTH HAMPTON, August 20, 1782.

“Dr. Shepherd and Brother Barnard Currier were sent to Meredith, to help ordain Brother Folsom.”

The following entry is of interest :

“Dec. 16, 1782.—Met at Brother Jeremiah Flanders’ to contribute to Dr. Shepherd’s support the income and money to the value of ten bushels of corn, and to remember the other poor and needy brethren and sisters.”

March 21, 1783, the church met at Brother David Currier’s and gave permission to Deacon Barnard Currier “to speak in a general way.” David Currier’s residence was the house until recently occupied by the family of the late John C. Forsaith.

The following record of a general church meeting of the Brentwood Church explains itself:

“Whereas, at a general church meeting held by agreement of the Baptist Church of Christ belonging to Brentwood, Stratham and South Hampton, April 30, 1783, at Brother David Graves’.

“First. Chose Elder Eastman moderator.

“Second. Elder Sheperd made a complaint to said church that there was a negleat in performing their brotherly care of support-

ing his necessities; therefore it was agreed and voted that Elder Shepherd's necessities should be supplied, and in order for the same, the church chose Elder Chase and Bro. David Graves to receive the communications of the brethren and friends in that part. Deacon Clark in Stratham, and Brother Cheney and Elder Eastman in Brentwood, and to stand till others were chosen.

Third. Agreed that Bro. Barnard Currier should improve his gift with the several branches of the church, as he shall think fit, either in doctrine or exhortation, in order for further satisfaction."

Brother David Graves lived on the old East Kingston road, opposite the house occupied by Mr. Samuel Eastman.

November 6, 1783, at the meeting at Jeremiah Flanders', a committee was chosen to draw up articles of our Christian faith, and Elder Chase, Deacon Barnard Currier, and Brother William Bagley were the committee.

Church difficulties were many, and public and private admonitions were given by officers of the church.

"BRENTWOOD, May 3, 1784.

"Agreed that Elder Shepherd improve at Epping, South Hampton and Hampstead one-third of the time.

"Agreed that Bro. Barnard Currier and Elder Chase improve at Brentwood, Stratham and Epping, as occasion shall call, till next October."—*Church Records, Page 38.*

Dec. 29, 1784, the following action was taken: "At a meeting of the Anti-Pedobaptist Church in South Hampton, chose Elder Samuel Shepherd, Jeremiah Flanders and Dea. Barnard Currier, a committee to exhibit the list, or lists, of the names of those who require certificates that they do belong to our church. The following is the form of certificate:

"We, the subscribers, being chosen a committee by the society of people called Anti-Pedobaptists, who meet together for religious worship on the Lord's day in South Hampton, to exhibit a list or lists of the names of such persons as belong to said society and congregation, do certify that A. B., C. D. and E. F., of Salisbury, and inhabitants of the same parish in said town, do belong to said society and congregation, and that they do frequently and usually attend with us in our meetings for religious

worship on the Lord's day, and, we do verily believe, are with respect to the ordinance of baptism, of the same religious belief with us.

ELDER SAMUEL SHEPHERD.
DEA. BARNARD CURRIER.
JEREMIAH FLANDERS.

[SIGNED.]

A. B.
C. D.
E. F.

Dated at South Hampton, this —— day of —— 178 —.

“BRENTWOOD, May 16, 1785.

“Agreed that Elder Shepherd improve at South Hampton and Hampstead, equally alike one-third part of the time, till November next.”—*Church Record, Page 39.*

“BRENTWOOD, Nov. 21, 1785.

“Agreed that Bro. Barnard Currier should be collector for the year ensuing in the South Hampton Branch, to gather the communications of the friends and the equality of the brethren to the amount of twenty pounds in that branch.

“Agreed for the ensuing year that Elder Shepherd improve at South Hampton one-third part of the time.”—*Church Record, Page 40.*

In 1786, Elder Shepherd was employed by South Hampton a third of the time, and was to be paid £20.

April 5, 1787, at a meeting held at Jeremiah Flanders', it was “voted to have the meeting two-thirds of the time at Jonathan Clough's and one-third of the time at Thomas Currier's, and it is to be understood that there is to be a meeting at Bro. David Graves' for the convenience of the people in that part when it is at Jonathan Clough's.” Jonathan Clough's house, where the meetings were held two-thirds of the time, was about a mile and a half from Salisbury Mills, on the road to Seabrook. Thomas Currier's house was at Currier Corner, near the residence of the late Gilman B. Currier, in South Hampton.

At this date, and forward for some time, the Branch Church held services all the time at South Hampton, and two-thirds of the time at Salisbury.

"May ye 7, 1787, the brethren from ye several branches of ye church met at Bro. Ephraim Carter's, at South Hampton, and agreed to administer the ordinance of the supper twelve times in the year, five times at Brentwood, three times at South Hampton, three times at Stratham, once at Hawk."—*Brentwood Church Record, Page 42.*

"BRENTWOOD, May 5, 1788.

"Agreed to administer the Lord's Supper at South Hampton the last Lord's day in June."—*Church Record, Page 43.*

"Oct. 27, 1788. The church met at South Hampton, at Bro. Ephraim Carter's, and agreed that Bro. Tukesbury may improve his gift as duty may call."—*Brentwood Church Record, Page 44.*

"Nov. 28, 1788. The Baptist Church of Brentwood met at Bro. David Graves' (South Hampton) by appointment, and proceeded with cases of church discipline."—*Brentwood Church Record, Page 44.*

"HAWK, May 4, 1789.

"Agreed to administer the ordinance of the Supper, ye last Lord's day in June at South Hampton."—*Church Record, Page 36.*

In 1790 is the first record of the Brentwood church of the Lord's Supper being administered in Salisbury.

"May 28, 1793. Agreed that Elder Chase and Deacon Currier attend the association from South Hampton and Salisbury."—*Church Record, Page 52.*

The records of the Branch Church in 1787 are all dated at South Hampton. In 1788 half the meetings were held at Salisbury, and half in this town. For the three following years all the church meetings were in Salisbury. In 1793, the church was known as the South Hampton church, as the following letter shows :

"TO MESSERS. JEREMIAH PERSON, JACOB BOARDMAN AND ENOCH TITCOMB, MEMBERS OF THE SESSION OF THE PRESBYTERIAN CHURCH OF CHRIST IN NEWBURYPORT: These are to inform you that Mr. Moses Pierce of your church has made known to the Baptist Church of Christ at South Hampton, that he is conscious from the Holy Scriptures, that he ought to be baptized upon profession of his own faith. He has given a scriptural account of the hope that is in him as a true believer in Jesus Christ. He has, by writings and words, that he is ready to make appear, cleared up several reports that have been spread to the disadvan-

tage of his character; nevertheless we judged it proper to inform you of the matter before we receive him, that if you have any charge that is provable against him, of any act or acts that are immoral, and contrary to the express laws of New Testament, we pray you to inform us by the bearer hereof, as you regard the common cause of Religion in all denominations, and if not we shall judge our way clear to receive him into our fellowship.

“DAVID CURRIER, Clerk,

“In behalf of the Church.

“South Hampton, Sept. 26, 1793.”

At a church meeting at Brother Jeremiah Flanders, May 16, 1794, it was “voted, that the ordinance of the Lord’s Supper be administered monthly, on the last Lord’s day, alternating between Salisbury and South Hampton, until further notice, and the church conference be held Friday afternoon previous to the communion, one-half of the time at South Hampton, and one-half at Salisbury.” At the same meeting, Jabez True and Thomas Flanders were chosen deacons.

For how long a time the meetings of the church were held alternately between Salisbury and South Hampton, I have not been able to ascertain. The last record in the Branch Church Book begins as follows:

“SALISBURY, March 11, 1812.

“At a church and society meeting of the Baptist Church of Salisbury, Amesbury and South Hampton, voted, that Jabez True improve his gift one-half of the time, and Bro. Thomas Cheswell one-fourth of the time in 1812.”

From the records of this Branch Church, also from the records of the Brentwood Church and the town records of South Hampton, the following facts are incontrovertible. Elder Shepherd commenced his work in this town in 1774; that here in 1780 was organized the Branch Church; that till 1787 the meetings of the Branch Church were all, or nearly all held in this town; from 1787 to 1793, the Sunday services were held all the time at South Hampton, and two-thirds of the time at Salisbury; that no reference is made on the Brentwood Church Records till 1790, of meetings in

Salisbury. In 1793, and forward probably till 1801, the Sunday services were held one-half the time at South Hampton, and one-half at Salisbury; after 1801 at Salisbury all the time, at what was known as the "Shoe String Meeting-House," and the Baptists of this town had the use of the old meeting-house from 1801 to 1833, when the Baptist meeting-house was built, an average of one-third part of the time, Elder True supplying the Baptists here most of the time. Thus there have been more or less, each year, Baptist meetings held in this town, on the Sabbath, from 1774 to the present date.

The Baptists of this town as early as 1791, demanded that they should not be taxed for the support of a ministry not in accordance with their views, and the number of freeholders was by no means small who claimed to be Baptists.

A town meeting was called July 1, 1791, "To act what the town shall think proper relating to the Minister's tax of those persons who profess to be Baptists, agreeable to a request of a number of those persons." It was voted not to abate the taxes of Ephraim Carter, Jeremiah Flanders, Benjamin Clough, Moses Flanders, Barnard Flanders, Jacob Barnard, Samuel Kimball, Henry French, Humphrey Pierce, Susannah Fitts, David Graves, John H. Pillsbury, Benjamin Farmer, Page Ring, Ezekiel Clough, Joseph Jones and Ephraim Fitts. About this time a pair of ox-cart wheels belonging to Jacob Barnard, were sold at vendue, under the willow near the old meeting-house, to pay his minister tax.

In the warrant for a town meeting in 1801, one article read as follows: "To see if the town shall vote that the people called Baptists, and all other denominations, shall have their proportion of the money that is raised for the support of preaching the gospel, according to what they pay, and likewise their proportion of the income of the Parsonage and their proportion of all other privileges of the town.

March 16, 1801, the following vote was passed: "That all denominations in town shall have their equal proportion of

the income of the Parsonage, and interest money the North Parsonage was sold for, for one year, to be laid out for the support of the Gospel in the meeting-house in said town, by a committee chosen for the purpose provided they will agree to raise one hundred dollars to be expended with it to be laid out in the same way and manner as the income of the parsonage and interest, and each individual in town be taxed their equal proportion of said sum, that are liable by law to pay State and County taxes, granting to each individual or member, liberty if he or they are not suited with such preaching as the committee provides, if he or they pay to the value of one day's preaching, to bring forward such a minister as he or they like, to preach out his or their proportion of said money." The committee chosen were Dea. Thomas Currier, Samuel Barnard, Thomas Flanders, Parker Merrill and John H. Pillsbury. From 1801 onward, Baptists received their share of the Parsonage income; in 1810 they had two-fifths; in 1815 and 1820 about one-fourth, and from 1832 to 1842, when the Parsonage money was distributed, about one-third.

Our last reference to the Branch Church was in 1812. Three years later the Church at Brentwood was called to mourn the loss of Dr. Shepherd. He died in November, 1815, aged 97 years. I think it may be truly said that he did more than any other man to build up the Baptists in New Hampshire.

At the first meeting of the Branch Church in South Hampton, Sept. 27, 1780, Elder Moses Chase was licensed to preach, and the services of ordination were held at Hawk, December 2, 1789. Elder Moses Chase was born August 20, 1736, and died at Amesbury Ferry, February 5, 1797, aged 61 years. He was greatly beloved by the church and his loss was much lamented by the citizens of the place. Deacon Barnard Currier was a man of commanding presence, not liberally educated, but of more than ordinary ability. He was fervent in exhortation, but not a sermonizer. He was a man of great energy of character, but had peculiarities which

rendered his influence less than that of Deacon Flanders.

The children of this town who attended the Branch Church at Salisbury, from 1805 to 1815, were accustomed to receive petty annoyances from the children of the village, as they went to the Shoestring Meeting-house, near Mr. Timothy Osgood's, on Congress street.

In 1813, at a meeting at Mr. Nathaniel Flanders', a gentleman from Kensington was present. Some young men attached a rope to his saddle and secured it in such a way that when the gentleman mounted his horse to depart and the animal started, saddle and rider were brought to the ground. The good man arose, adjusted his saddle, and said to those standing by who had insulted him, "do thyself no harm." Such was the spirit of intolerance manifested in this town at that time.

James Woodman was a young man of great promise in religious circles. On one occasion he was engaged in prayer for more than an hour, and one who listened to that prayer said to me, "I have never heard so impressive a prayer since."

September 14, 1821, the First Baptist Church of Salisbury was regularly constituted an independent body. Fourteen men and twenty-three women formed this church, and quite a number of the thirty-seven members were residents of South Hampton.

In 1830, the brethren at South Hampton connected with the Amesbury and Salisbury Church, felt that the establishment of a church here would better serve the interests of Zion; hence Deacon Thomas Flanders, with six brethren and sisters, presented a request for letters of dismissal from the Amesbury and Salisbury Church, for the purpose of forming a new church in this town. Deacon Flanders was then sixty-seven years of age, but his eyes were not dimmed, nor his steps faltering, nor his zeal for the Master's cause abated; to the success of Baptist principles he gave the ardor of his youth and the wisdom of his age.

It was but a little band of workers who planted the church, and as I look back over the record of the fifty years, I can but exclaim, "The Lord is a tower and strength to them who put their trust in Him."

September 29, 1830, the Baptist Church was organized. It was constituted with ten members, two brothers and eight sisters. Only one of the number now survives, sister Lydia Jewell.* Sister Jewell was a daughter of Brother Samuel Flanders. Both were members of the Amesbury and Salisbury Church, and took letters of dismissal.

An Ecclesiastical Council convened at South Hampton, September 29, 1830, by the request of several Baptist brethren in the vicinity desirous of receiving fellowship as a church of Christ in gospel order. The council was organized by choosing Rev. Samuel Cook, moderator. The meeting opened with prayer by Rev. Jabez True. The council then proceeded to inquire into the principles of faith and order adopted by the brethren in South Hampton, and into the circumstances which led them to think it their duty to be embodied as a church of Christ in this town. Whereupon, after due deliberation, it was voted, unanimously, to give fellowship to the following brethren and sisters in South Hampton, as a distinct and independent church of Christ in gospel order: Thomas Flanders, Samuel Flanders, Priscilla Flanders, Elizabeth Flanders, Elizabeth Dow, Lydia Jewell, Sarah Barnard, Sarah Barnard 2d, Hannah Sawyer and Betsey Flanders. Then followed:

*1, Hymn; 2, Prayer, by Rev. J. True; 3, Hymn; 4, Sermon, by Rev. Samuel Cook, text, Romans 4:20-21; 5, The right hand of fellowship was then given to Brother Thomas Flanders in behalf of the church, by Rev. J. Newton Brown on behalf of the council, accompanied by appropriate remarks, during which the brethren and sisters stood up and were recognized as a church of

our Lord Jesus Christ; 6, Closing prayer, by Rev. Benjamin Harris; 7, Voted, that the Ecclesiastical Council be now dissolved.

“South Hampton, September 29, 1830.

“SAMUEL COOK, Moderator.

“JOHN N. BROWN, Clerk.”

“Where two or three are gathered together in my name there am I in the midst of them.” “Amen and Amen.”

One of the first items of business of the new church was the choice of Brother Thomas Flanders as deacon.

Of the five new members admitted to the church in 1830, two were afterwards excluded, and one only survives, Louisa Flanders, now Mrs. Greenleaf Kelley. In 1831, Charles Jewell and wife and the Rev. Jabez True and wife were admitted. During this year a protracted meeting was held, which quickened the church, and indications of divine approval were not wanting. There was determined opposition to the organization of the church on the part of a portion of the community, and a spirit of bitter intolerance was shown towards what we regard as legitimate Christian work. I give, as an illustration, this extract, copied verbatim from a letter published in a Boston weekly newspaper:

“SOUTH HAMPTON, N. H.

“We have received the following letter from South Hampton, N. H. As many falsehoods will unquestionably be told about this four days meeting, as about others, we give the following true account. It comes to us certified by two of the most respectable citizens of that town.

“SOUTH HAMPTON, Nov. 14, 1831.

“MR. EDITOR: There has been for the week past one of those ridiculous farces played upon the people of this town, which the orthodox style as protracted or four days meeting. It commenced last Tuesday morning and ended Saturday afternoon. There were ten or twelve different priests attended the meeting. I am happy to learn, however, that they met with little or no success in making proselytes to their sect. After preaching some fifteen or twenty discourses or harangues in which they were liberal in damning souls to hell; after reading a host of notes desiring prayers for ungodly fathers or mothers, unconverted sisters or

profligate brothers; after prayers and exhortations almost without number; after many hypocritical sighs, sobs and tears; after denouneing all who believe in God's goodness to all His creatures as Infidels and Atheists; after calling them immoral, irreligious, and ill-bred who would not stay to their inquiry meetings and hear the character of a demon ascribed to the giver of every good and perfect gift; in short, after laboring day and night from Tuesday to Saturday, what was the result? Not one single person comes forward to tell the wonderful things that have been done for his poor soul. On the fourth day of this fareial four days meeting, the wily priests who conducted it did, by using all the art and management they were masters of, prevail upon six young and timid females, and two males to come forward and be prayed for, but no one, to my knowledge, has come out a perfect convert to the sect. No, Mr. Editor, people in this place are too enlightened to be duped by crafty and designing priests who are now going through the country to make proselytes, and when they have such they are two-fold more the children of hell than themselves. I would to God they might not meet with any better success in any place than they have had here, and if they should not I am much mistaken if they do not soon stop their unhallowed course.

“THEO PHILANTHROPIST.”

The church in their letter to the Association speaks of this meeting as having been very useful. Of the twelve who were added to the church in 1831, ten were upon profession of faith. Not one of the number was ever excluded or the subject of church discipline. Two of the number, Mrs. R. C. Palmer and Mrs. Eliza F. Currier, are yet spared to active service in the Master's kingdom.

The old meeting-house was occupied when it could be obtained, but other denominations had the right to occupy it a portion of the time, and when it was not to be secured, the commodious dwelling-house of Moses Tuxbury was freely offered, and was occupied by this church. It was the former residence of Hon. Benjamin Barnard, and the present home of Mr. and Mrs. A. J. Wiggin. Mrs. Wiggin is the daughter of Moses Tuxbury.

In the summer of 1832, the frame of the building for the new church was raised, and the corner stone laid. October, 1832, the Church was formally admitted to the Association by letter and delegate. The church was in a singularly hap-

py state, the meetings well attended, and much serious feeling manifested. In September, 1832, another four days meeting was held, productive of much good. Eight members were admitted in 1832, six by letter, and two on profession of faith. Of this number, only Mrs. A. J. Wiggin survives.

Jan. 16, 1833, the present house of worship was dedicated. The sermon upon that occasion was by Rev. Elijah Foster, of Salisbury. The enterprise of building the meeting-house was accomplished by six brethren: Moses Tuxbury, Thomas Flanders, Samuel Flanders, Joseph Stockman, Benjamin Currier, and Charles Jewell. The satisfaction and joy of the little church cannot be described as they gathered here in their own house of worship. They could most appropriately apply the words of the Psalmist, "I was glad when they said unto me, let us go into the House of the Lord." Within these consecrated walls for more than forty-seven years has this church held its solemn feasts: here new members have been gladly welcomed, and here we have gathered to weep beside those whose work on earth is done. Here we have welcomed Association and Sunday School Convention, and to this church the observance of the anniversaries of these two Christian gatherings has given a pleasure akin to that of the pious Jew, when he went up to Jerusalem to observe the instituted solemnities of his religion previous to the coming of Christ. Deacon True had labored faithfully with this people, but now, 1833, another servant of the Lord was to be called to the care of the Vineyard.

At a church meeting held Jan. 7, 1833, Brother Samuel C. Gilbert related his Christian experience and call to the Gospel Ministry, and the church voted to license him to the holy work wherever God in His providence should call him to labor. At the same meeting Brother Samuel Flanders was unanimously chosen deacon, which office he declined to accept, and Brother Charles Jewell, was selected. On Wednesday, Jan. 16, an Ecclesiastical Council convened,

consisting of pastors and delegates from the church in Methuen, First Baptist, Haverhill, East Haverhill, Salisbury and Amesbury, Newburyport, Seabrook, Exeter, Brentwood, Newton and Chester, and after due examination and deliberation, voted to proceed to the ordination of Brother Samuel C. Gilbert, to the work of the gospel ministry. First, prayer by Rev. Mr. Harris, sermon, Rev. Mr. Barou, prayer, Rev. Mr. Foster, charge, Rev. Mr. Williams, right hand of fellowship, Rev. Mr. Fletcher, concluding prayer, Rev. Mr. Burden. The first case of discipline was in 1833, when a member was excluded for immoral conduct. A temperance society was formed in the church this year, and the constitution presented to each member for signature.

In 1834 five new members were admitted, all of whom have gone to their reward. The year following, five were admitted, of whom Deacon John Currier and wife, and Rev. Joel Wheeler are now living. During this year the church was called to part with Rev. Jabez True. Jabez True was born at East Salisbury, Jan. 23, 1764. His mother desired him to become a clergyman, and hoped to educate him for the ministry, but did not live to see her wishes consummated. While teaching music at the Mills village, his attention was arrested and turned to the subject of personal religion, and in 1793 or '94 he was baptized and united with the Branch Church. His father was much displeased, but after a time received him again cordially to his home. May 16, 1794, he was elected deacon; three years later was invited by the church to improve his gift and in 1801 he was licensed as a preacher. In 1812 he was invited to become pastor of the Salisbury and South Hampton Church, and was ordained November 5, of that year. From 1821 to 1831, he labored as an Evangelist, and with success. In 1831 he was enrolled as a member of the South Hampton Church. He remained with the people of his choice till his death, which took place in 1835, when he had completed his three score and ten.

The letter to the Association in 1835 says: "A year of changes. In March, Brother Gilbert removed to Beverly, and for a time we depended upon supplies. In May, Rev. Joel Wheeler visited the town, and soon after became pastor. We lament the loss of two praying members, especially our much esteemed brother, Jabez True, an elder whose praise is in all the churches, and whose sympathy is missed more and more. Some precious souls embraced the truth, among whom are two teachers and three scholars from the Sunday school."

Rev. S. C. Gilbert was born in Boston, converted at eighteen, and was soon after strongly impelled to give himself to the gospel ministry. He was ordained here in 1833, and became the first regular pastor of the church. He removed to Beverly, Mass., and afterwards to Kennebunk, and during his three years' service in Maine, not less than two hundred were hopefully converted. He died at Rockport, January 27, 1850, aged 50 years. Rev. B. Knight says of him: "As a man he was kind, patient, laborious and cheerful; as a minister, earnest and indefatigable. When in the pulpit he stood up boldly as a defender of the faith, a preacher of righteousness."

Rev. Joel and Sister Julia A. Wheeler were received into the fellowship of the church, September 5, 1835. During their two years' residence, Brother Wheeler's ministry of the word was most acceptable. He removed to Illinois in 1837, and while there was bereaved by the death of his wife. After nearly thirty years' absence he returned to this town, and supplied the pulpit for a few months. He had lost none of his earnestness and zeal, but judgment and discretion were sometimes at fault. He afterwards returned to Illinois, but we are unable to give his present residence.

Rev. Otis Wing, who had, from its organization, been deeply interested in the success of this church, was called to the pastorate in 1837, and remained with the people one year, when Hampton Falls, with its more promising field of

usefulness, called him away. Brother Wing was born in Dennis, April 10, 1799. He was converted at Smyrna, New York, in 1816, and ordained at Hyannis in 1824. His first pastorates were in Chatham, Brewster and Orleans. He has been pastor of twenty different churches. In East Haverhill, he baptized a hundred persons.

In 1838, the Association letter says: "Our prospects have somewhat brightened. We enjoy the stated ministry of the word, and have been unitedly laboring to sow the good seed of the kingdom of God, and hope to reap in due season if we faint not. The weekly prayer meeting is well sustained, and a larger congregation on the Sabbath than at any former period."

Rev. Samuel Cook was called to the pastorate this year. He was ordained at Eflingham, in 1822, and was settled in Brentwood and Hampton Falls before his pastorate in this town. He afterwards served the churches in Hopkinton, Meredith Village, Dunbarton and Newton. During his stay with us he preached the annual sermon at the Association. He was Financial Agent of the Board of the State Convention for nearly three years. He died at Concord, at the home of his son, December, 1871.

In 1839 the church was somewhat disheartened. Brother Cook had resigned, the sanctuary was deserted by some who had been accustomed to attend. The Sunday school suspended, and the pulpit was only occasionally supplied. The Association met with us for the first time in this year. Rev. Isaac Sawyer preached the introductory sermon, and Rev. J. Aldrich preached in the afternoon.

In 1839, two were added to the church, one of whom is still a member, Deacon A. J. Wiggin. In 1840, three were added, one of whom, Sister Eliza Ashby, is now a member of the church at East Northwood. Of the six added in 1841 and 1842, four are living, Mrs. Charles Fuller, Mr. Greenleaf Kelley, and Deacon Stephen Woodman and wife of Salisbury. The pastor was Rev. George Ashby, who graduated

from New Hampton, 1831, was ordained at East Northwood, September, 1833, and was pastor there for seven years, came to this town in 1840, remained two years, then returned to Northwood, where he lived until his death, May 4. 1873. Rev. Mr. Taylor says of him: "He was held in high estimation in the community in which he lived, was greatly beloved by a large circle of friends and relatives. He was regarded as a sound preacher, a good pastor and a most worthy citizen."

June 1, 1842, a council was convened for the purpose of ordaining Rev. Samuel Ladd. Mr. Ladd gave his Christian experience, his call to the ministry, and acceptance of the call of this church, and the council voted to proceed with his ordination. The order of services was as follows: Reading of Scripture and prayer, Rev. Abel Philbrook, Brentwood; sermon, Rev. Noah Hooper, Exeter; ordaining prayer, Rev. O. O. Stearns, Hampton Falls; charge to the candidate, Rev. J. F. Wilcox, Salisbury; right hand of fellowship, Rev. Benjamin Wheeler, Plaistow; address to the church, Rev. J. A. Boswell, Newton; concluding prayer, Rev. C. W. Bradbury, Salisbury; benediction, Rev. Samuel Ladd. The church was united in Brother Ladd, and bright hopes were entertained for the future; but in four brief months their joy was changed to sorrow. The letter of resignation, dated October, 1842, says: "I have become fully convineed that the air of this place materially affects my health. I have already suffered much in consequence of it; for this reason and no other, I ask you to dismiss me from my pastoral duties."

August, 1842, on account of the infirmities of the senior deacon, Thomas Flanders, Brother Stephen Woodman was chosen deacon.

After the dismissal of Brother Ladd, Rev. Otis Wing supplied the pulpit till the settlement of Rev. Palmer C. Himes. During his ministry of nearly four years, eight members united with the church, five of whom are still living, and one,

an earnest worker for Christ at the present time, Miss Rebecca M. Sawyer.

In October, 1845, Deacon Woodman removed to Salisbury, and united with the church there. He was born at East Kingston, April 16, 1812; was converted at Salisbury under the labors of Rev. J. F. Wilcox, united with the Baptist church in 1837, was chosen deacon here in 1842, and was chosen to the same office in the Amesbury and Salisbury Church in 1846, and is now their senior deacon. Since he left this church he has been one of its most benificent friends, and is held in high esteem by all its members. On the removal of Deacon Woodman from this place, George J. Veasey was chosen deacon.

Rev. Mr. Himes closed his pastorate with us in 1847. He was born in Clarendon, Vermont, April, 1804, converted at the age of fifteen, and united with the Berkshire Baptist Church. He was licensed to preach by that church, and labored at Sheldon, Berkshire and Franklin, Vermont, with marked success. He was set apart to the work of the ministry at Enosburg Falls, March, 1833. He was settled in Vernet, Wilmot, and in this town, afterward in Wells, Maine. In all he preached more than forty years, and died at Enosburgh, March, 1872, aged 68 years. He was an original and vigorous thinker, an earnest and faithful laborer. Brother Himes was succeeded by Rev. John K. Chase, in 1847; during his pastorate two new members were admitted to the church.

August 3, 1849, the mother of Deacon Charles Jewell, then seventy-five years of age, related her Christian experience, and the following Sabbath the pastor, Rev. Mr. Chase, buried in baptism this aged disciple, it being the first time he had ever administered the ordinance. Brother Chase was born at Exeter, N. H., converted at seventeen, baptized by Rev. Benjamin Wheeler, and united with the Baptist Church in Plaistow. He commenced preaching at the age of eighteen. After resigning at South Hampton, he was settled

at Pittsfield, Rumney, Rockland, Holden, and is now pastor of the Baptist Church in Rowley. His ministry has been blest with nine precious revivals. At Rumney, one hundred and thirty persons were baptized by him, nearly one-tenth of the population of the town.

In 1850, Rev. Samuel Ladd was again called to the pastorate of this church. He was not in the enjoyment of good health, but was a faithful minister. His widow, Mrs. H. A. Ingraham, is now an active worker in the Green street Baptist Church, Newburyport. Samuel Ladd was born at Brentwood, July, 1817. He indulged hope in Jesus Christ while teaching in Plaistow, in 1837, and was baptized by Rev. Benjamin Wheeler. He was ordained at South Hampton, June 1, 1842. He was pastor here at two different periods, and was settled in Lyman, Me., Ottawa and Fremont, Illinois, and Lyme, N. H. He died in 1854, at his father's home at Brentwood, peacefully, hopefully, triumphantly, confident that to die was gain.

In 1852, Rev. C. H. Pierson came to this field of labor. His sermons were excellently prepared, and his earnest manner won him many friends. Mrs. Pierson was the author of "Cousin Frank's Household," and several other interesting books. Their daughter, Mrs. Helen C. Barnard, is also a writer of some note.

In 1852, the church was called to mourn the death of Deacon Thomas Flanders. He was born at South Hampton, Sept. 12, 1763. He experienced a new hope at an early age, and at sixteen united with the Brentwood Baptist Church. When seventeen years old, he became one of the constituent members of the Branch Baptist Church located in this town. May, 1764, he was elected deacon, and from that time till the organization of the new church in Salisbury, Deacon Flanders was one of the most active and devoted members; he had the confidence and esteem of the church, and when the Branch Church requested an independent organization, Deacon Flanders was one of the messengers.

He was chosen committee to receive the proportion of the parsonage rent due the Baptists, and from 1821 to 1830, while one of the most active members at Salisbury, he never lost sight of the interests of the Baptists in South Hampton, hence we find him in 1830, the acknowledged leader of the new church. I can almost see him now, as I saw him in my boyhood, standing, bowed with age, making his earnest appeal to the brethren to be faithful, and warning the young and thoughtless, pointing them to the Lamb of God. From his early years he was a constant and devoted student of the Bible, of more than ordinary natural endowments, and a safe counsellor and a devoted friend. He rested from his labors September 8, 1852, aged 89 years.

October 30, 1853, the church invited Brother E. A. Edwards to become its pastor, and November 27, the invitation was accepted. A council was called for the purpose of ordaining Brother Edwards. The churches invited to send delegates were Marblehead, Salisbury, Amesbury, Stratham, Plaistow and Exeter. Brother Edwards gave an interesting account of his Christian experience, his call to the ministry, and views of Bible doctrine, and the council voted to ordain him. The order of service was as follows: Reading the Scriptures and prayer, Rev. P. R. Russell, Exeter; sermon and hand of fellowship, Rev. G. W. Patten, Marblehead; ordaining prayer, Rev. P. B. Byram, Salisbury; charge to candidate, Rev. Benjamin Knight, Stratham; address to the church and concluding prayer, Rev. J. M. Chick, Plaistow; benediction, Rev. E. A. Edwards.

During his ministry with us of two and a half years, thirteen members were added to the church. Six of these are still with us, and three have passed on before. The spiritual seed that had been sown in former years and watered with many tears, had at length sprung up, and a rich harvest was enjoyed. No help from abroad was received in 1854, but in 1855 and 1856 Rev. John Peacock labored for a few weeks.

Between thirty and forty persons expressed hope in God's goodness and mercy.

For many years there had been difficulty in securing a comfortable residence for the pastor near the house of worship. In 1842, when the parsonage money was divided, one man refused to accept his proportion, except as a trust, and Nathaniel Tracy, all honor to his name, did his part towards righting the great wrong, by leaving two hundred dollars to the Baptist Church and society to help build a parsonage. In 1854, a piece of land was purchased, a building moved thereon, finished, and made a convenient home for the pastors of the Baptist Church. The house was completed in 1855, and the same year the Ladies' Sewing Circle painted the meeting-house and provided blinds for it. In 1854, Brother John Currier was unanimously chosen deacon. Deacon George J. Veasey, who had been a faithful office bearer in the church, had removed to Haverhill, Mass. He was born at Kensington, N. H., March 14, 1814, was converted at East Kingston, in 1841, and united with this church in 1844. We may regard the pastorate of Rev. E. A. Edwards, as a most successful one, and it must have been a source of great gladness to him in his early ministry, to witness such tokens of divine favor. Rev. E. A. Edwards was born at Beverly, January, 1824; converted in 1842. He was ordained to the gospel ministry, December, 1853. Since leaving us he has had pastorates in Wilton, N. H., Gay Head and Mashpee, Mass., and Cape Neddick, Me. At the last named place the church was greatly revived and large additions were made to it. Brother Edwards' present residence is Beverly, Mass.

In June, 1856, Rev. S. E. Brown received and accepted a call to the pastorate, and from that time till his death in June, 1862, he was our loving and beloved pastor. He endeared himself greatly to the people, and his memory is still tenderly cherished. He was born at East Kingston, converted when twenty years of age, and entered upon his life work

at twenty-four. As an educator of youth he was devoted, earnest and effective; as a preacher he was correct without coldness, and unaffectedly fervent in appeal; as a pastor he was affectionate in his intercourse, and faithful in his counsels; as a Christian companion, in the relation of husband, he offered a bright example; as a father, he loved with fidelity, and guided with discretion. When the political rights of the ministry were assailed he uttered his protest, and in 1857, he offered the following preamble and resolution to the Association, and it was adopted:

Whereas, a disposition has of late been displayed in this State to deprive ministers of the gospel the right of suffrage in civil questions, therefore

Resolved, That we look with alarm upon such an encroachment upon the spirit of liberty—that it is worthy of only tyrants to make it, and that as Baptists we are bound firmly and steadily to resist it to the last, even amid suffering and persecution.

Resolved, That in demanding for ministers of the gospel the right of suffrage in civil questions, we utterly disclaim all intent or purpose to direct how or for whom they shall vote, but we leave them as other men are left to follow in this matter the dictates of their own consciences."

At the same session of the Association, Brother Brown preached the annual sermon; subject, "Christian Consecration." Sweet are the memories that cluster round the closing days of his life. On June 26, 1862, a sorrowing group was called to his bedside to witness the falling asleep of the devoted friend of the church of Christ. He magnified Christ in life and in death, and died with the gospel armor on. He was ready for the crown of righteousness, ripe for the plucking of death and the blessedness of immortality.

In 1860 the church welcomed the Association for the second time. It convened September 5. Rev. W. H. Jones, of Brentwood, preached the annual sermon, and other sermons were preached by Rev. W. B. Clapp, Dover, Rev. W. H. Dalrymple, Stratham, Rev. J. J. Peek, Exeter. The circular letter was read by its author, Rev. S. A. Collins, Great Falls.

In June, 1863, the church received into its fellowship, Rev. Erastus Willard and wife. They came to this people from the Baptist church in Washburn, Illinois. At this time our condition was apparently a prosperous one. The church was free from dissensions, with good attendance and attention on the Sabbath. In April, 1864, Brother Willard and family asked for letters of dismissal. It would have been difficult for any pastor succeeding the beloved and lamented Brown to have been pre-eminently successful among this people, and when we add that Brother Willard had little interest in the great national struggle then going on, while church and people were intensely patriotic, it is not surprising that differences arose between pastor and people. Rev. Erastus Willard was born at Lancaster, Mass., July 1, 1800. In his twentieth year he was baptized and united with the church at Saxtons River, Vermont. In 1833, October 30, he was ordained at Grafton, Vermont, where he was called as pastor. In 1835 he entered upon missionary work in France. November, 1844, he returned to the United States, having been called to the discipline of affliction by the loss of a son in 1840, and the death of his wife in 1844. In May, 1846, he again set sail for France, and labored there for ten years amid great discouragements, but "with steadfast and courageous faith, that ranked him among the first of the men the Missionary Union sent out." After his return to this country he received an appointment to the mission among the Ottawas in Kansas, but health failed, and he was obliged to return. He came to this place in the evening of his days, but with intellectual power undimmed. His last pastorate was in Salem, New York. He closed his public labors in 1871, and on December 9, 1871, at Newport, R. I., he quietly fell asleep in Jesus.

Rev. Joel Wheeler succeeded as a supply to our church, and June, 1865, Rev. S. S. White was invited to become the pastor, and for two years he ministered to the people. While here he had the happiness of baptizing his only son,

Moses P. White, now of Cambridge. Brother White was born in Palmyra, Maine, January, 1816; ordained to the work of the Christian ministry in the Christian denomination in 1839, and twenty years later, after a change in church order and doctrine, he entered the Baptist ministry at Effingham, N. H. He has been pastor at Sanbornton, Northwood and Lyme, N. H., and Jamaica, Newfane and Vershire, Vt. His present residence is at South Hampton. In 1867 and 1868, Rev. E. A. Edwards and Rev. J. E. Brown were the stated supplies for some months. From July 4, 1869, until May 6, 1877, Rev. James W. Searll was the pastor of this church. During his pastorate thirteen members were added to the church. In 1870, the church was called to mourn the loss of one who had been an office bearer for many years. Charles Jewell was born in South Hampton, July 5, 1802. His youth was spent in this town, but in early manhood he removed to Newton, N. H., and a few years later to Amesbury. In 1851 he returned to the old homestead to spend his declining years. In 1830, he one day left a lad in charge of the old saw mill at Tuxbury's, (so called) and went to the little school-house near by to ridicule the preaching of a young man, who was afterwards his beloved pastor, Samuel Emmons Brown. He left the meeting, not to scoff, but to pray. The infinite Father heard and answered his prayers, and in the following summer he united with the church at South Hampton. In 1833 he was chosen Deacon, and continued in that office till his death, a term of thirty-eight years. He was one of the six who erected the meeting-house. Twenty-nine years he was superintendent of the Sunday school, and for thirty-three years clerk of the church. In 1835 he was called to part from his wife, an estimable Christian woman, who left him four motherless children. In 1836 he married a daughter of Deacon Benjamin Rowell, of Newton. She cared for him tenderly through the protracted physical sufferings of his last days, and two and a half years later followed him beyond the river.

In 1874, the Association met with us for the third time. The annual sermon was preached by Rev. H. H. Beaman, the doctrinal sermon by Rev. B. H. Lane, of Newton, other sermons by Rev. G. W. Gardiner, D. D., and Rev. D. H. Stoddard. In 1876, the convention letter says: "Thrice have we been called to the baptismal waters, four members having been added to our church." Unusual religious interest prevailed in 1877, and our numbers were increased by the addition of rejoicing converts, but in May of that year we were called to part with our pastor, Rev. J. W. Searll. Brother Searll was born at Providence, R. I., February, 1825. He experienced hope in Christ in February, 1852, and was ordained at Richmond, N. H., in February, 1858. He remained at that church eighteen months. He was pastor at Swanzey, for eight years, at East Weare, seventeen months. At the close of his pastorate with us he accepted the call of the church at Leicester, Mass., which church he now acceptably serves.

On June 3, 1877, the church extended a call to Rev. Frank W. Tolman, of Dexter, Me., to become their pastor. The call was accepted, and June 24 named as the date when he would assume the duties of the new relation. We copy from the church record for July 15: "On June 28, Rev. F. W. Tolman, the pastor elect, arrived from Maine, weary and sick. He was unable to preach, and on July 9, his disease culminated in a fever of the typhoid form, and on July 14, he passed away, aged thirty-four years and eleven months. He was a man of intellectual power and deep piety." He was born at Worcester, August, 1842, graduated at Colby University, Maine, in 1866, and was ordained at Farmington, May, 1870. He was afterward pastor at Campton, N. H., and Dexter, Maine. Brother Tolman had many excellent qualities, both as pastor and preacher. Rev. E. L. Scott, of Brentwood, accepted the call of the church October, 1877. Brother Scott soon won friends, who enjoyed his finished written discourses, and who co-operated with him in his

efforts to labor in and for the church. He resigned the pastorate April, 1880, and has since accepted a call from the church at Osterville, Mass. Rev. E. L. Scott was born at Stoughton, Mass., in 1850. In 1860, he experienced a radical change in purpose of life. He graduated at Tufts College, June, 1874. He taught school for nearly three years. In 1876, was baptized, and soon after left his profession for the ministry. In September, 1876, he became a licentiate of the Baptist church in Shirley, Mass., and in December, entered upon his new work in Brentwood, and in March following was ordained. Brother Scott was in early life connected with the Universalist denomination, but changed his doctrinal views in 1876.

In August, 1880, the church extended a unanimous call to Rev. S. P. Everett, of Coleraine, and it was accepted. Brother Everett was born at Milford, N. H., in 1826. Converted at seventeen, he united with the church at North Leverett, Mass. He was ordained at Whitingham, Vermont, in 1869, and was pastor there three years. He settled at Coleraine, in 1872, and resigned his pastorate there August 22, 1880, to become the pastor of this church.

The deacons of the church have been:

Thomas Flanders, from 1830 to 1852.

Charles Jewell, from 1833 to 1870.

Stephen Woodman, from 1842 to 1845.

George J. Veasey, from 1845 to 1854.

John Currier, from 1854 to 1880.

Abner J. Wiggin, from 1870 to 1880.

John Currier was born in South Hampton, 1802; was converted in 1834, under the ministry of Rev. S. C. Gilbert, united with the church in 1835, and in 1851 was chosen Deacon, which office he now holds. Abner J. Wiggin was born in Stratham, 1813, and dates his conversion, 1827, removed to South Hampton in 1838, united with the church the following year, and in 1870 was chosen Deacon of the church. I have not been able to ascertain who was clerk of the church

from 1830 to 1836. At the last named date, Charles Jewell appears as church clerk, and he held the office till his death. He was succeeded by his son, who resigned in 1878, and Brother P. P. Whitehouse was chosen. Phineas P. Whitehouse was born at Hampstead, N. H., August, 1842, converted at South Hampton, during the series of meetings conducted by Rev. John Peacock; was baptized at Muirkirk, Maryland in 1868, admitted to this church, by letter, September, 1877, and chosen clerk of the church January 31, 1879.

The Sunday school connected with the church was organized in 1831, soon after the formation of the church. In 1833 it had seven teachers and fifty pupils. In 1839, the school was suspended for a time, but re-organized in 1840. In 1853, we find it one of the five schools represented at the first meeting of the Sunday School Convention. In 1854, the school was largely attended and very interesting. The largest attendance ever reported was in 1857; thirty-seven new scholars were added that year. In 1859, we welcomed the Sunday School Convention and it was fully attended. In 1871, the Convention again met in this town, and held a very interesting session. A concert exercise, entitled the Monument of Faith, was given by the South Hampton Sunday school.

In 1873, Rev. J. W. Searl, our pastor, read the essay before the Sunday School Convention at Newton. The Superintendent of this school read a paper before the same body in 1879, and gave the "historical sketch" in 1880.

Charles Jewell was President of the Portsmouth Baptist Sunday School Convention in 1867, and the present superintendent was chosen president in 1870, and has held the position till the present time.

The following brethren have served the Sunday school as superintendents: Rev. Geo. W. Ashby, John Currier, A. J. Wiggan, George J. Veazey, Stephen Woodman, Charles Jewell, P. P. Whitehouse, and the present incumbent.

During the fifty years, one hundred and thirty-nine persons

have been connected with this church, fifty-two have been dismissed to the fellowship of other Baptist churches, and nine have been excluded from membership.

We have at present twenty-seven resident, and eight non-resident, members. There has always been a determination on the part of the members to maintain the principles of the Baptist denomination. The church has been assisted in its efforts to sustain public worship by many citizens of the town; those of other denominations, constantly worshipping with us, contributing to the support of the ministry, assisting in devotional meetings, and in every way co-operating with us. Without this help, and the aid of the convention, this church would probably long ago have ceased to exist.

Surrounded as we are this evening by those interested in our welfare, may we not in this presence utter the benediction of Solomon :

“The Lord our God be with us, as He was with our fathers : let Him not leave us, nor forsake us : that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, wherein He commanded our fathers.”

FREE-WILL BAPTIST CHURCH.

On the fourteenth of August, A. D. 1830, the first Free Will Baptist church in South Hampton was organized, with seven constituent members: James Woodman, Eunice Woodman, Ezra Flanders, William Carr, Mary Carr and Dorothy Goodwin. The first meeting was held in the house of Brother James Woodman. (His house was on the same site as that now owned by Mrs. Samuel J. Woodman, of this town.) They held that every brother and sister in good standing should have the privilege to improve the gift that God has given them, in all meetings, according to the word and spirit of God. The second meeting of the church was held at Brother Reuben Flanders' : Elder Asa Merrill preached, and baptized Nancy and Hannah Pierce. Reuben Flanders' house was on the road to Tuxbury's Mills, and is now occupied by John H. Flanders and sister. Jonathan Ring and wife were baptized by Elder Henry Pottle, October 25. The first monthly church meeting was held at Levi B. Pierce's, October 16. December 16, Ezra Flanders and Levi B. Pierce were chosen deacons, and James Woodman, clerk. June 14, 1831, Brother Asa Merrill preached at the house of Brother Moses Tuxbury, and on the same day Peter Colby, Hannah Hoit, Moses M. Tuxbury, and Mary, his wife, were baptized. Peter Colby afterwards became a prominent member of the Christian church, in Newton, and Moses M. Tuxbury and wife, of the Baptist church in this place. Elder Bean, Elder Knowles and Elder James Merrill frequently preached at this time. The first record of the breaking of bread was on Nov. 20, 1831, at the house of

Reuben Flanders. On May 15, 1833, the church united with the New Durham Quarterly Meeting, afterwards was dismissed from that, and united with the Rockingham Quarterly Meeting, October 7, 1835. On July 7, 1833, their meeting was held at the old meeting-house, and on April 6, 1834, at the school-house, District number 2, and later the same year at the town house, June 22. Elder Samuel Emmons Brown preached at the town house; nearly all the meetings of the church were held at the town house at that time. Brother Charles Stevens, Elder John Kimball and Elder D. H. Lord were among the preachers who supplied the pulpit at this time.

From 1836 there were frequent cases of church discipline. One of the members was guilty of intoxication, and finally expelled for that sin. In 1837, we find the church record dated Salisbury for the first time. In 1838, meetings were frequently held at Allan's Corner school-house. February, 1839, Brother Pelatiah Hanscom attended the monthly meeting at Jonathan Ring's. April 26, Levi B. Pierce was chosen to consult the church in Stratham, in reference to the ordination of Brother Hanscom; in May, Mr. Hanscom removed from Exeter to this town. July 4, 1840, Mr. Hanscom was ordained to the work of the gospel ministry, and became the first regular pastor of the church.

A general rule was established, that at church meetings each member present should make a verbal statement of God's dealing with him for the month past, and those who did not attend were required to send a written excuse.

February 16, 1841, Elder Hanscom requested the church to express their feelings in regard to his laboring with them longer, and it was unanimously agreed by all present, that he should tarry longer if he felt that thus saith the Lord, and we should gladly retain him. Elder Hanscom concluded to tarry till his call was greater from the Lord to another place.

In 1841, the services were nearly all held at the town house and the school-house in District number 2.

March 20, 1841, Elder Hanscom became the subject of church discipline, and the records say that he has had repeated personal entreaties, and he has also been kindly admonished by two or three, and we hope the trial will be settled without entering into church labor. May 2, 1842, the following certificate appears:

"This certifies that Brother Pelatiah Hanscom expresses to us, the undersigned, that he has no trial with the First Free Will Baptist Church of Christ, in this town, from which he is dismissed this day.

"CHARLES W. HOIT.
"JAMES WOODMAN.
"AZOR G. WOODMAN."

The Rockingham Quarterly Conference was held in the town house, May 24, 1842. The church meetings this year and afterward, were frequently held at Dorothy Woodman's, at Amesbury, and at Allen's Corner school-house, Salisbury. In 1844, services were held at the Amesbury Academy. Elder Asa Merrill, frequently preaching. In 1845, the meetings were held at Allen's Corner and the Mills Village, with an occasional sermon at South Hampton. In 1847, the church is spoken of as being in a luke warm state. In 1848, Elder Benjamin H. McMurphy was dismissed from the church in Raymond, and became the second pastor of this church. In 1848 and 1849, the meetings were nearly all held at Allan's Corner school-house, and Amesbury Academy.

September 26, 1849, the Free Will Baptist meeting-house was dedicated. It was situated near the residence of Mr. James Quimby, in Salisbury. The dedication sermon was preached by Elder Elias Hutchins. I will give the last record of the South Hampton Free Will Baptist Church, October 20, 1849. "Elder W. P. Merrill preached in the meeting-house, had a full house, many went back for want of room, had a good meeting, communion; our quarterly letter forwarded by Elder Merrill."

During the nineteen years' history of this church, forty-

eight persons were admitted to its membership. Both of its deacons are still living, Deacon Ezra Flanders, son of Deacon Thomas Flanders, in this town, and Mr. Levi B. Pierce, at Haverhill, Mass. The church is still continued at Amesbury, it being considered advisable to change its location to that thriving and prosperous town.

OTHER RELIGIOUS HISTORY.

The population of South Hampton in 1775, was 498; in 1790, 448; in 1855, 472, and in 1880 it is 383. The income of the parsonage from 1800 to 1833 averaged between seventy and eighty dollars, and the town usually raised a sum not exceeding one hundred and fifty dollars a year for preaching; this, together with the interest on the North Parsonage money, \$236.33, was expended by a committee, consisting of two or more persons with the Selectmen, and was divided among the different religious denomination proportionately to their tax. In 1810, the Congregationalists had about three-tenths of the income, the Methodists two-tenths, and the Universalists one-tenth. In 1820, the Methodists had about one-fourth, the Congregationalists one-fifth, the Universalists a little less than one-third. In 1830, the Unitarians had one-twelfth, the Methodists one-ninth, the Congregationalists one-seventh, and the Universalists one-third. From 1825 to 1830, the Universalists employed as preachers, Rev. Messrs. Case, Farnsworth, King, Adams and others; the Congregationalists, Rev. Messrs. Barrett, Sawyer, Cook, Milton, Grovenor, Babbitt, Walsh and others; the Methodists, Rev. Messrs. Brooks, Peasley, Bulfinch and others; the Unitarians, Rev. Mr. Turner; the Christians, Rev. Elijah Shaw; the Baptists, Rev. Jabez True, Rev. James Barnaby, Rev. Benjamin Harris and others; the Free Will Baptists, Miss Naney Towle, and Rev. Messrs. Boothby, Ambrose, Marsh and others.

In 1830, the subject of selling the parsonage began to be agitated. Already the barn had been sold for a small sum,

and two acres of land leased for nine hundred years. In 1832, the present town house was located; the next year the standing wood was sold, the site for the Barnard school-house granted, and that of the Baptist church, and in 1834, the Burying Ground was laid out, and the remainder of the property sold in 1842. The amount put to interest for religious purposes was \$2,585.97. The income of this money in 1834 and 1835 was divided among the following societies: Deists, Naturalists, Second Universalists, Congregationalists, Quakers, Unitarians, Episcopals, Baptists, Free Baptists, Methodists, Philanthropists, Free Thinkers and Universalists.

The Second Universalist Society was simply an accommodation for some who had little or no religious belief, to secure a part of the income of the parsonage fund. The regular Universalist society was at this time at the height of its prosperity. It is probable that when Rev. George Richards was settled in Portsmouth, from 1793 to 1809, the seeds of that faith were sown in this town, and when, later, Hosea Ballou was settled in the same place, his biographer says: "He did not hesitate sometimes to leave the dear people of his charge and journey to other places. He went into other parts of New Hampshire, and sometimes extended his visits in Massachusetts." Among the Universalist ministers who visited the town was Rev. Sebastian Streeter, and a society was formed as early as 1815, with Joseph Jones as clerk. The prominent citizens who embraced Universalism were Benjamin Barnard, founder of the Barnard School, Colonel Abel Brown, Nathan Brown, Richard White and Jacob Jewell. In 1828, at a meeting of the Rockingham Universalist Association, held at Kingston, Mrs. Richard White was the only lady present. In 1830, the Universalist society at South Hampton, was reported in a flourishing condition; the old society had been re-organized, and Benjamin Clifford was clerk. The Rockingham Association met in this town for the first time in 1832. Among the speakers present we can

name Rev. Messrs. Farnsworth, Thomas King, Hosea Ballou, Thomas Whittemore and Sebastian Streeter. The discourse of the latter was especially affecting, and as he spoke of those who had recently passed away, Benjamin Barnard, Richard White and Jacob Jewell, the audience was melted to tears. In 1838 the Rockingham Association again met in this town. Rev. Messrs. Sebastian Streeter, Daniel Smith and Thomas Whittemore preached. Of this meeting Mr. Whittemore said: "We know that if we described this meeting as we viewed it and *felt* it, we should be regarded as too enthusiastic; nevertheless we must say that taken all together it was one of the most precious meetings we ever attended. The conference and praise meetings were peculiarly interesting; all the addresses were marked by sound wisdom and deep evangelical feeling." In 1851, the Rockingham Association again met at South Hampton. Sermons were delivered by Rev. William Bell, Rev. S. S. Fletcher, Rev. N. Goldsmith, Rev. T. J. Greenwood and Rev. L. B. Mason. At this meeting Rev. Samuel Ladd, pastor of the Baptist church, was an attentive listener. In 1856, a new impetus was given to the Universalist society through the activities of the Ladies Sewing Circle.

Rev. A. J. Paterson and Rev. G. V. Maxham came to this town under the direction of the United States Convention, and regular meetings were established at the town house. Messrs. B. F. Eaton and J. J. Woodman read sermons with occasional preaching in the summer months by Rev. Messrs. Greenwood, Patterson, Spaulding, Chambre and others. A Sunday School was organized, with J. W. Eaton as superintendent, and a library of more than two hundred volumes secured.

The summer of 1859 closed these lay services. The Rockingham Association met in this town in 1864. The preachers were Rev. Messrs. William Bell, S. S. Fletcher, A. St. John Chambre and T. J. Borden. While at Portsmouth, Rev. Mr. Patterson was much interested in the people of this town.

A large number of the inhabitants still hold the doctrines of the Universalist church. No services have been held here for several years except on funeral occasions. Since the removal of the pews from the town house, the Baptist meeting-house has been freely offered to any who desired it, for funeral services, for the members of any religious denomination. There were quite a number of Methodists in the town between 1810 and 1835, and Rev. John Brodhead frequently preached here. He was stationed at different times in nearly all the surrounding towns of the county. He was a very prominent man, chaplain to the Legislature, member of the State Senate, and for four years member of Congress. In whatever situation Mr. Brodhead was placed, he considered it his chief honor to be a faithful minister of Jesus Christ. He spent twenty-eight years of his ministerial life in this immediate vicinity, and died at Newmarket, April 7, 1838. He had a commanding personal appearance and eyes beaming with intelligence and benevolence.

Another prominent Methodist divine, who preached in this town, was Rev. Martin Ruter; he was stationed at Salisbury in 1815. He was born at Charlton, Worcester County, Mass., and was thirty years old when he preached here. The degree of Doctor of Divinity was conferred upon him five years later. His preaching was adapted at once to please, to instruct and to awaken.

Rev. Elias Smith, a member of the Christian church, and the father of Matthew Hale Smith, occasionally preached here.

In 1867, the Young Men's Christian Association of Amesbury, Mass., by a delegation, the leaders of which were Mr. Thomas Quimby, Mr. Joseph O. Hutchins and Mr. Carpenter, established a lay meeting at the school-house in District No. 2. A Sabbath school was organized, and a very good Sabbath school library secured. The meetings were well attended, and the Sabbath school concerts attracted attention. These services continued about two years.

In 1871, St. Paul's Church, Newburyport, (Episcopal) or-

ganized a mission meeting at the residence of Mr. E. P. Downing, which was for a few months well sustained. Mr. C. T. Bruce, a layman, and a select choir from that church assisting. Their meetings were held on Sabbath afternoons.

Sabbath afternoon services are frequently held during the summer months at the school-house in District No. 3, by pastors of the churches at Amesbury, Salisbury and this town, and also by the resident clergyman, Rev. S. S. White.

The distribution of the parsonage money, which occurred in 1842, was a blow to all denominations, except the Baptist. Our fathers set apart certain property for the maintenance of religious worship, and we cannot but regard the disposal of the property and the distribution of the proceeds among the inhabitants of the town, was a great wrong.

In presenting this sketch of the religious history of the town, I have endeavored in the brief space allowed me to bring forward such facts as would prove most interesting to the citizens.

As we review the religious history of one hundred and forty years can we discern any progress? Has light come to the people?

There has at least one great problem been settled—the question of *religious toleration*.

The germ of all the trouble in regard to religious liberty is found in that compact made in the Mayflower before the Pilgrim Fathers had stepped upon the rock in Plymouth harbor. The question was raised how shall the ministers of the new country be supported? It was ordered that houses be built for them at the public charge, and their salaries were established. Those people who had fled from persecution themselves, did not fully comprehend the principles of religious liberty or possess its spirit. In this compact of the Pilgrims, was the union of church and state, and immediately following this was a law for the suppression of anti-church and state sects, and banishments from the colony was the penalty for not sustaining this unjust law.

People were compelled in those days to pay for churches they never entered, for teaching they never heard, and clerical services they did not desire. The Quaker, the Baptist, the Methodist and the Universalist was taxed for the support of a religion he did not believe.

Barstow, in his history of New Hampshire says, "That all ministers not of the standing order were viewed as thieves and robbers, as wolves in sheep's clothing, who had gained a dishonest entrance into the fold, and whom it was the duty of the standing order to drive out."

Persecutions were frequent, and the parish collectors might be often seen taking from the home of poverty the chairs, tables and andirons, or selling at auction the corn of some poor laborer. Humorous incidents were sometimes connected with these trials. In one case the plaintiff had secured the services of Mr. Smith and Jeremiah Mason, and the defense John Sullivan and Ichabod Bartlett, as counsel. Mason contended that the defendant, whose defense was that he was a Baptist, could not avoid the payment of his tax, because "he could not prove that he had ever been dipped;" thereupon Bartlett retorted "neither is he a Congregationalist, for he has not proved he that has ever been sprinkled."

The law of 1791, recognized only one religious sect, and the agitation for its repeal shook New Hampshire from seaboard to mountain.

When the toleration bill was pending, in 1819, Mr. Hubbard said: "Pass this bill, and the temples now consecrated to the worship of the Saviour of the world will soon be deserted and forsaken."

Ichabod Bartlett, a young and talented lawyer of Portsmouth, espoused the cause of toleration, and finally the bill became a law, and all religious denominations in the State were possessed of equal rights and privileges.

Let us rejoice that we behold this day. Nearly one hundred and forty years ago, on this consecrated land our fathers

lifted the standard of the Cross of Christ. We live in the past through the knowledge of this early history. We come into the associations of our ancestors by reviewing their lives, by sharing their sentiments and by partaking of their spirit. We look around and behold the hills and valleys where the eyes of our fathers and mothers first beheld the light of day. They have left us a goodly heritage. Shall we be worthy of the trust? In the language of New Hampshire's most distinguished son. "Our fathers were brought hither by their high veneration for the Christian religion. They journeyed by its light and labored in its hope. They sought to incorporate its principles with the elements of their society, and to diffuse its influence through all its institutions, civil, political and literary. Let us cherish these sentiments, and extend this influence still more widely, in the full conviction that that is the happiest society which partakes in the highest degree of the mild and peaceable spirit of Christianity."

To our successors we say: "Advance ye future generations! We bid you welcome to the verdant hillsides and the fertile valleys, where our ancestors planted the germs of Christianity. We welcome you to the blessings of good government and religious liberty. We welcome you to the immeasurable blessings of rational existence, the immortal hope of Christianity and the light of everlasting Truth."

APPENDIX.

The following petition, found in Provincial Papers of New Hampshire, Vol. IX, page 358, was made January, 1712, or near that date :

Petition of persons formerly of Massachusetts to be annexed to Hampton Falls.

To his Exceelency Bening Wintworth Esq. Governor and Commander in cheif In and over his Majesties Province of New Hampshire and the Honorable the Counsel now setting in said Province.

The Humble address and Petition of His Majesties Legal and deutifull Subjects whose names are hereunto Subscribed which did belong to the Esterly part of Salisbery but now by the Settlement of the Province Lines Fall into New Hampshire most Humbly sheweth that your petitioners are Informed that those which did belong to the westerly Part of Salisbry and some of Almsbery which by said Line falls into New Hampshire Intends to Petition that all those Persons that did belong to Salisbery and Almsbery & now taken Into New Hampshire might be made in to a twown ship or Parish by themselves & not annexed to any other, and have Presumed so far as to set up a frame for A Meeting House in the Westerly Part which if it should be granted would be very Pregeditial to your Petitioners who live most of us above six miles from said meeting house so yt those of us that frequent yt way of Worship Could not attend the worship of God with our wives and families as we out to doo and for all other affairs belonging to a town or Parish of all things that are notified at said meeting house we shall have no knowledge of them which may be greatly to our Damage and a great Difficulity & Troble to select men and Constables and all such affoers.

We Therefore Humbly Pray that we may not be joyned to them but may be Annexed to Hampton Falls or some other

way as in your wisdom you may think meet and your Petitioners as in duty bound shall ever Pray.

Sam^{ll} Eaton
Joseph Page
Jabez Eaton
Jacob French
Ephraim Eaton
John True
Beniamin Baker
John Paige
Joseph Tucker
Richard Smith.
Joseph Todd
Thomas Selly
David Fowler
Trustrim Collins

Samuell Fowler
Samuel Walton
Jeremiah Wheeler
Beniamin Hoyt
James Jackman
Elihu Dow
John Eaton
Noah Dow
Beniainin Collins
Bildad Dow
Judah Dow
Benony Selley
Samuel Selly
John Eaton, Jr

The following is a copy of the Charter granted to the town of South Hampton, N. H., soon after the time it was set off from Salisbury and Amesbury, Massachusetts, in 1741:

[FROM THE ORIGINAL IN THE TOWN CLERK'S OFFICE.]

Province of New Hampshire, George the Second, by the Grace
of God of Great Britain, France & Ireland, Defender of the
Faith.

To all to whom these Presents shall come,
Greeting—
L. S. Know yee, That we at the Humble Suit and Petition of Sundry of our Leidg Subjects Inhabiting a Tract of Land within our Province of New hampshire in New England as hereinafter described, Butted & Bounded, Bordering on the Northern boundary Curve Line of the Province of the Massachusetts Bay, to be incorporated into a Distinct Parish, have for divers good causes & considerations us moving, Granted & confirm'd to the said Inhabitants & their successors. And by these Presents of our Special Grace, certain knowledge & meer Motion for the well ordering & Regulating the affairs of the said Parrish Do Grant & confirm unto the Said Inhabitants & their Successors to be a Town or Parrish Incorporate by the name of South-Hampton within the

holding of Such Meeting & afterwards the Town Meetings Shall be called at Such times as the affairs of Said Town may Require in Such Manner as the Laws of the Province of Newhampshire hath prescribed for Towns. And We do further by these Presents for us our Heirs & Successors, Grant, Establish & Ordaine, That yearly once in a Year & forever hereafter namely the first Monday in March Yearly there shall be held and kept by the Freeholders and Inhabitants of Said Town a Town Meeting at their Publick Meeting Place in Said Town, & there by a Majority of the Freeholders & Inhabitants presents Legally Qualified to Vote, to make Choice of all Town Officers for the Ensuing Years, and to transact any other affairs of the Town as other Towns & Parishes, according to the Laws of the Said Province do . . . In Testimony whereof we have caused the Publick Seale of our Said Province to be hereunto affixed.—Witness Benning Wentworth Esq., Governoour and Commander in Chief in and over our Said Province of Newhampshire the twenty fifth day of May in the fifteenth yeare of our Reign, Annoqr Dom, 1742.

B. WENTWORTH.

Province of }
New Hampshire } November 24th, 1742.

By his Excellencys Comand
With the advice of the Council
THEODORE ATKINSON Secy

[FROM PROVINCIAL PAPERS, VOL. IX, PAGE 763.]

Petition of sundry inhabitants at the east end of the town to be set off to Hampton Falls.

To his Excell^y Bening Wentworth Esq^r Captⁿ Gen^l and Gov-
ern^r in Chief in and over his Majesties Province of New
Hampshire in N. England and to the Hon^{ble} his Majesties
Council and Representatives in Gen^l Court assembled Sep-
tem^{br} 14th 1742.

The Petition of sundry of y^e Inhabitants of the Est part of
Salisbury which by the runing the new Line fall into the
Province of New Hampshire and (as we are informed) are
included in the late charter granted for y^e Township of South
Hampton, Humbly *Sheweth* :—That we the subscribers being

comprehended in the afores^d Charter and by reason thereof exposed to greater hardships and unreasonable difficulties as to all Parish and Town affairst, being six miles or more distant from their Meeting house, we cannot with our families attend y^e publick worship there, neither can we have y^e privilidge of voting in their publick affairst respecting Town or Parish, for if their meetings are warned in the usual Method we shall have no knowledge of them, or if by chance we hear of any of them, such is the distance that we can't attend them; and therefore it will be very prejudicial to us to stand in such relation to them with whom we can neither do our duty nor injoy our just Rights and Privileges;—We therefore pray that (as the rest of our Neighbours) we may be set off as to our persons & Estates from the said Town of South Hampton and annexed to Hampton Falls there to do duty and injoy y^e privilidges of Townsmen, so shall y^r Petition^{rs} ever pray, &c.

John Collins
Sam^l Collins
Samuel Smith
David Norten

Jonathan Walton
Joseph Norten
Jacob Smith
Eliphas Dow

[FROM RECORDS IN OFFICE OF SECRETARY OF STATE.]

Act of December 4th 1742, polling sundry persons from South Hampton to Hampton Falls.

Province of New Hampshire.

N-7:32 { ¹⁷⁴² } *Anno Regni regis Georgii Secundi Magna Britannia Francia et Hibernia Decimo Sexto.*

AN ACT for Taking off part of the Town of South Hampton in s^d Province & annexing of the same to Hampton Falls.

Whereas Sundry of the Inhabitants of South Hampton afores^d have Petitioned the General Assembly Sitting forth that by reason of their Distance from the meeting House it was very Difficult for them to attend the Publick Worship And other affairst of the Town usually Transacted there & therenpon Praying they might be Set off to the Parish of Hampton falls to which they were nearer which having been considered & appearing reasonable—

Be it therefore Enacted by his Excellency the Governour

Council & representatives in General Assembly Convened & by the Authority of the Same That a line shall be Extended & is hereby Determined to run from the Dividing Line between the Parish of Hampton Falls afores^d & the Parish of Kinsington to the Province Line or Boundary between this Province & the Province of the Massachusetts bay being South Four Degrees West and all the Inhabitants & their Estates Lying to the Eastward of s^d Line within the s^d part of South Hampton shall be annexed to Hampton Falls Parish afores^d & are hereby Determined & declared to belong unto the Same to all Intents and Purposes whatsoever — Excepting only with respect to the Duty of mending & repairing of highways below or to the Eastward of s^d Line which shall be done by the s^d Inhabitants (which shall Ex-
ense & Exempt them from that duty Else were) & paying of the Province Tax which they are to pay as usual until a new Proportion or further order of the General Assembly and that they pay their Tax for the Present Year where they are already assessed.

In the House of Representatives Decembr 1st 1742.
The within Bill read three times & passed to be Enacted.
AND^r WIGGIN, Speaker.

In Council December the 4th 1742.
Read Three times & past to be enacted.
THEODORE ATKINSON, Secy.

Eodem Die
I assent to the Enacting the foregoing Bill.
BNG. WENTWORTH.

Recorded according to the original Act under the Province Seal.

Y^e THEODORE ATKINSON, Sec^{ry}

SEABROOK GRANTED.

[NATHANIEL BOUTON, D.D., IN VOL. IX, PAGE 829, PROVINCIAL PAPERS.]

Seabrook was formerly a part of Hampton Falls. It was granted June 3, 1768, to Jonathan Weare, John Moulton and others.

[FROM SOUTH HAMPTON TOWN RECORDS.]

Agreement as to taxation between South Hampton and Seabrook.

We the subscribers and Committees of the towns of South Hampton and Seabrook have mutually agreed this 11th day of May 1795 to settle the following line for taxation of lands belonging to non-residents, viz :

Beginning at the south easterly corner bounds of Kensington then running a straight line eastwardly to Batcheller's bound (so called) near Levi Gove's house then taking the post road and running southerly as said road runs until it comes to Cain's brook (so called) then running as said brook runs until it strikes Shapley's line (so called) then running eastwardly as said Shapley's line runs to the bound rock (so called) at Hampton river's mouth.

Elisha Brown	Selectmen and Committee for Seabrook and South Hampton.
John Smith	
Josiah Dow	
Abraham Dow	
Samuel George	
Jacob Collins	
Joseph Merrill	
Joseph Jones jr	John H. Pillsbury

[FROM NEW HAMPSHIRE PAMPHLET LAWS 1822.]

AN ACT to confirm and establish the westerly boundery line of the town of Seabrook.

SECT. 1. Be it enacted by the Senate and House of Representatives in General Court convened, That the line between the towns of Kensington and Seabrook, and the line as determined and extended by an act of the Legislature, passed December 4, 1742, for taking off part of the town of South-Hampton and annexing the same to Hamptonfalls; and the same line extended in the same direction, being south four degrees west, to the present line between this state and the commonwealth of Massachusetts, shall hereafter be the westerly boundary of the town of Seabrook, and all the lands, non-resident as well as resident, and the waters lying easterly thereof to the sea, shall belong to the town of Seabrook for the purpose of taxation and jurisdiction, and to all other legal and constitutional intents and purposes whatever.

Provided however, that any part thereof, which is now the publick property of the town of Sonth-Hampton shall be exempt from taxation so long as the same shall belong to that corporation.

SECT. 2. And be it further enacted, That thirty cents shall be taken from the proportion of public taxes established for the town of South-Hampton and be added to the proportion of the town of Seabrook, and that the Treasurer shall issue his warrants accordingly until a new proportion of taxes be established.

Approved June 26, 1822.

[FROM SALISBURY TOWN RECORDS.]

Agreement showing the early history of the parsonage lands.

this agreement made y^e tenth Day of Jan^y 1743-4 Between us whose names are here after written being a Com^{te} for y^e Town of Salisbury and south Hampton that is to say we John Morrill Elias Pike John Merrill being Leagually Chosen and Impower'd by ye^e Town of Salisbury in y^e County of Essex and Province of y^e Massachusetts Bay: and we Reuben Dimond Ephraim Brown Joseph ffrench Jun. Leagually Chosen and impowerd by y^e Town of south Hampton in y^e province of new hampshire as by each of y^e town Book of sd Salisbury and south hampton may appear to agree upon Divid and sett off to sd south hampton there share and part of all y^e Lands formerly Granted and Laid out by y^e town of of Salisbury within y^e ancient Bound there of for y^e use of the Ministry and we do here by agree that the town of south hamton shall have hold and Injoy for the nse of their ministry as followeth viz that tract of Land in y^e mill Division so called Lying on ye^e southerly side of y^e highway which Leads from Salisbury to Kinston y^e northerly part or end of which butts on the sd way and southerly on Powows river it being y^e 11th Lot in sd Division and Contains about twenty seven acres be it more or Less and also eighteen acres of y^e addition which a former Com^{te} of y^e Town of Salisbury Laid out to y^e sd 11th Lot which sd addition Lyeth on y^e Northerly side of y^e above sd way y^e said eighteen acres to begin at y^e sd way and to extend Northerly till y^e sd eighteen acres be Compleated saveing a Drift-way from y^e sd way in y^e most Conveint place through y^e sd eighteen aeres to y^e remainder of y^e sd addition for y^a ministers of Salisbury to pass and re-

pass with teams and to Drive Cattle &c and we Do further more agree that y^e remaining part of y^e sd addition together with all other Lands marsh or meadow Ground formerly Granted and Laid out for y^e use of y^e ministry of y^e ancient town of Salisbury shall for ever be and remain to y^e use of y^e ministers of y^e town of Salisbury without any Let Claime or Mollestation by y^e Town of south hampton and further more we Do agree that whereas there has been an action Commenced by one of y^e Ministers of Salisbury against y^e Inhabitants of south hampton for a trespass upon part of y^e Land above mentioned and hereby much money has been spent we Do agree that each Town shall pay their own cost and that sd minister with Draw sd action further more we do agree the Profits if any be of y^e ferry between Salisbury and Newbury shall forever be and remain to y^e Town of Salisbury without any Lett or Claime Mollestation by y^e Town of south hampton we do agree that y^e Drift way above mentioned shall be on that of y^e above sd eighteen acres next timothy Townsends Land and also that those people that were taken off from Salisbury by y^e Late province Line shall Injoy y^e sd twenty seven acres and y^e sd eighteen acres above mentioned without any Lett or Mollestations by y^e Town of Salisbury—and in Confirmation of y^e agreement we the said Com^{tes} in behalf of y^e Town of Salisbury and south hampton have Interchaneably set too our hands the Day and year first above written.

Elias Pike } Com^{te} for
John Merrill } Salisbury.
Reuben Dimond } Com^{te} for
Ephriam Brown } South hampton.

[COPY FROM ORIGINAL IN SELECTMEN'S OFFICE.]

Quitclaim Deed of the North Parsonage, by Rev. Nathaniel Noyes.

Know all men by these presence. That Nath^{ll} Noyes Pastor of the Church of Christ in South hampton in the Province of New hampshire in New England & Minister of y^e Gospel in y^e Said South hampton, for divers good cause^s & considerations moving viz for the greater benefit & y^e better enabling of y^e town to Support y^e charges of the Gospel hath remised, released & forever quit claimed & by these presents for him self and his heirs doth fully clearly & absolutely remise, release & forever quit claim unto Rich^d Collins Inholder

and unto Abel French & unto Abel Brown both Husband men in South hampton—being Selectmen & appointed by y^e town in their name to receive as is now quit claimed to them & their Successors forever, all such right estate Title, Interest & demand whatsoever, as he the sd Nath^{ll} Noyes had or ought to have in or to Sixteen Acres of Parsonage land lying & being in South hampton aforesaid & bounded Southerly on y^e Highway, Easterly on a two rod highway & Townsand's farm so called, Northerly on y^e Salisbry Parsonage land & west-erly on John Flanders with all the privileges & appurtenances unto ye^e Land to have and to hold unto y^e Said Rich^d Collins Abel French & Abel Brown & their sucessors in the name of y^e Town of the Afores^d South hampton to the only use benefit & profit of the afores^d Select Men & Successors for ever for to be expended towards ye^e Support of ye^e Gospel in South hampton agreeable to the original grant of y^e Sd Land to the Sd town of South hampton so that neither Said Nath^{ll} Noyes nor his heirs nor any other person or persons for him or them shall or will by any way or means hereafter done, chalange or demand any right. Title [title] in any part or Parcel of the Said land—which is now remised released & forever quit claimed to ye^e aforesaid Select Men in behalf of y^e s^d town & their Successor to be used & improve ye^e benefit of the Sd land only for ye^e aforesaid purpose.

In witness whereof the Said Nath^{ll} Noyes hath hereto Set his hand & Seal this eighteen day of May Anno Domini One thousand Seven hundred & Sixty three & in the third year of the Reign of George, the third, King of great Britain &c.

NATH^{ll} NOYES.

Signed Sealed & delivered
in Presence of us—
Nath^{ll} Morrill.
Joseph Merrill, Jun.

{
L. S.
—
—}

[FROM OFFICE OF SECRETARY OF STATE.]

Record of a vote passed by the Town of South Hampton, allowing certain inhabitants of the West End to poll off, with a list of their names.

At a Legal meeting of the Inhabitants of the town of South Hampton July 7th 1748. John Page Esq. was chosen moderator. At the same meeting it was considered that whereas there was a number of persons that live at the west end of this town that think they can better accomodate themselves

by joining with their neighbors for a meeting house than constantly to assemble with us and being willing to shew them all Christain regard and kindness (vote that all those persons that lives at the west end of the town that have a mind to go off shall have the Liberty to poll of themselves & their estates which they now have & join with their neighbors in the District for a Parish in all affairs provided they poll off or file a list of their names with his Excellency the Governor within thirty days from the day of date hereof.

Voted in the affirmative.

A true copy attest.

Ruben Diamond, Town Clerk.

Jonathan Farren	Robert Martin
Michael Hoit	James George
Tho ^s Tuxbry	David Colby
Tho ^s Carter	Zacheus Colby
Benja Carter	Jonathan Kimball
Orland Carter	Aaron Currier
Benj ⁿ Kimball	Tho ^s Jewell
John Carter	Phillip Challis -
Sam ^l Carter	Daniel Goodwin
Jacob Colby	Tho ^s Greenfield
Rogles Colby	Nathaniel Ash
Nathan ^l Colby	Abraham Merrill
Jonathan Watson	David Goodwin
Roger Easman	Zebulon Farren
Sam ^l Goodwin	John Eliot

Province of New Hampshire

There certify that the List of the names above mentioned were Entered with his Excellency the Governour and Lodged in the Sectys office the Seconday of August 1748.

[FROM OFFICE OF SECRETARY OF STATE.]

*Act of March 22nd, 1749, polling thirty South Hampton men
to New Town.*

New Hampshire } George the Second by the Grace of God of
Province of } Great Brittan France & Ireland King
Defender of the faith &c

To all People to whom the Presents Shall come
Greeting.

Whereas The Town of South Hampton within our Province of New Hampshire aforesaid for Diverse good &

Laudable motives & Considerations thereunto moving Did Voluntarily at a Town meeting held in Said Town by Inhabitants thereof on the 7th Day of July Anno Domini 1748 Pass a Vote in the following words viz: "That all those Persons that Live at the West End of this Town that have a mind to goe off Shall have the Liberty to Poll of themselves & their Estates which they now have & joyn with their Neighbours in the District for a Parish in all affairs Provided they Poll off or file a List of their names with his Excelency the Governeour within thirty Days from the Date hereof. And for as much as Jonathan Farren, Michael Hoit Thos Tuxbury Thomas Carter, Benj^a Carter Orlando Carter Benjⁿ Kimball John Carter, Sam^l Carter, Jacob Coleby, Ruggles Colby Nath^l Coleby, Jon^a Watson, Roger Eastman, Sam^l Goodwin, Robert Martin, James George, David Colby Zachens Colby, Jonathan Kimball, Aaron Currier, Thos Jewell, Phillip Challis, Daniel Goodwin Theo Greenfield Nathaniel Ash Abraham Merrill, David Goodwin, Zebulon Farren, & John Eliot all Inhabitants in the West End of Said Town of South Hampton, Did file a List of their names with B. Wentworth, Esq. our Governor of our said Province & the same was filed in the Seey's office of our afores^d Province on the Second Day of August 1748 within the thirty days in the above recited Vote of the aforesaid Town of South Hampton meantioned, and agreeable to the Intent & tenor thereof.

Now know ye that for and in Consideration of the above mentioned vote & at the request of the Several Parties therein Conecerned We have tho't fit by further the advice of our Trusty & well beloved Benning Wentworth Esq^r our Governeour & of our Council of our s^d Province of N. Hamps. to order and ordain that the aforesaid Jonathan Farren Michael &c. with theirs & each of their Estates they now have in said Town of South Hampton be & hereby are order'd Declared & ordained to be Polled & set off from acting or Voting with the Town of South Hampton afores^d in any of their Town affairs excepting what does or may relate to the repairing or mending the high ways within the Limits of the said Town of South Hampton afores^d with respect to which affairs they are to act & be governed as tho no Vote or order had Past thereon and are hereby together with the Estates they have in South Hampton as also all Persons that shall succeed them in any or either of them in the improving of said estates Declared to be Polled off & annexed to Newtown within our Province afores^d there to vote and aet with s^d Newtown in all their Town affairs as fully to all Intents & Purposes as any

other the Inhabitants of said Town can or may do excepting what dos or may relate to the mending or repairing the Highways within the Limits of Newtown which they and Each of them are hereby Exempt from they having the Liberty of Voteing with & are Subject to the Legal Directions of the Town of South hampton afores^d, of all which all Persons concerned are to take Due notice hereof & Govern themselves accordingly.

In Testimony whereof we have Caused the Seal of our Said Province to be heremunto affixed. Witness B. Wentworth Esq^r our Governour & Commander in Chieff of our Prov. of N. Hamp afores^d this 22^d Day of March 1749 & in the 23^d year of our reign.

B. WENTWORTH.

By his Excellencys com^d with advice of Council.

THEODORE ATKINSON Secty.

[FROM PROVICIAL PAPERS VOL. IX, PAGE 775.]

Petition for settling the line between South Hampton and Newtown.

Province of } To his Excellency John Wentworth, Esq^r
 New Hamps^{hr} } Captain General, Governor and Commander
 in Chief in and over the Province of
 New Hampshire, the Honourable his Majesty's Council and
 house of Representatives in General Assembly convened.

The Petition of us the Subscribers being a Committee chosen for the Town of South Hampton, Most humbly showeth:—

That the said Town of South Hampton suffer great inconveniences for want of a Line settled and established, between the said Town of South Hampton and the Town of New Town, there being more than Twenty persons in said South Hampton, which claim to belong to Newtown, part of whom might be as well accommodated by being joyned to South Hampton, and a number more of South Hampton that might be as well accommodated by being joyned to Newtown. Your petitioners therefore pray a Line may be settled between the said Towns in such a manner as not to enlarge the one at the

expense of the other but to make both equal to which they now are, and that a Committee may be appointed to inquire into the circumstances of the case and Report such a Line as may effect the purposes aforesaid: and your Petitioners as they are in duty bound will ever pray, &c.

Philip White
Abel Brown
Moses French

South Hampton, Decem^r
19th 1770.

[FROM OFFICE OF SECRETARY OF STATE.]

Act of 1772, Establishing the Line between South Hampton and Newton.

*Anno Regni Regis Georgii Tertii Majoris Britanniae
Francie Hibernie Duo decimo.*

AN ACT to establish a deviding line between the Town of Southampton and the Town of Newtown,

Whereas, pursuant to a petition of a Committee chosen by the Town of Southampton in behalf of said Town, a Comtee of the General Assembly hath been appointed to settle the line between the said Town of Southampton and the said Town of Newtown, & the said Comtee after reviewing the premises and hearing both parties, have reported that the dividing line between the said Towns should begin at the Province Line at a place called Pond Brook, and from thence should run westerly by the highway that leads to Philip Currier's Dwelling House until it comes to land of said Currier, and from thence Northerly on the line between the land of said Phil^p Currier & the land of Challis Currier to the Highway that leads towards said Challis Currier's House, thence Northerly on the Westerly side of the said Highway until it comes to land belonging to Lient. Thomas Tewksbury, thence Southerly and Westerly by said Tewksbury's land & land of the Widow Judith Currier until it comes to the Highway near Charles Collins House, thence North Easterly on the East side of the Highway that leads to Bugsmore Hill, so called, until it comes opposite to the North Easterly corner of Jonathan Kimball's land, thence across said Road Westerly between said Kimball's Land & Land of

the aforesaid Lieut Thomas Tewksbury, & between said Kimball's land & land belonging to the heirs of Timothy Bagley, deceased, until it comes to the Road that leads to Aspen Hill, so called, thence Northerly on the Easterly side of said Road until it comes opposite to the North Easterly corner of Aaron Currier's land, thence across said Road & running Northwesterly by said Aaron Currier's Land until it comes to Kingstown Line, which report being read & appearing to be reasonable and just & no opposition being made thereto.

Be it therefore enacted by the Governor, Council & Assembly That the Line before described between the said Towns be and hereby is established to be the dividing line between the said Towns of Southampton and Newtown. And all the land & Inhabitants now belonging to either of said Towns that are situated to the Eastward of said Line shall hereafter be deemed to all intents and purposes as belonging to and part of the Town of Southampton. And all that are situated to the westward of said line shall hereafter be deemed to all intents and purposes as belonging to and part of the Town of Newtown.

Province of } In the House of Representatives Jan'y 3d
New Hampshire } 1772.

This Act having been read a third time. Voted that it pass to be enacted.

J. Wentworth, Speaker.

In Council January 4th 1772. This bill was read a 3d time and passed to be enacted.

Theodore Atkinson, Secretary.

Consented

J. Wentworth.

Recorded according to the original act under the Province Seal.

Attest:

Theodore Atkinson Sect'y.

[FROM PROVINCIAL PAPERS VOL. VIII, PAGE 284.]

Names of those in South Hampton who signed the Association Test.

We the Subscribers, do hereby solemnly engage and promise that we will to the utmost of our Power, at the Risque

of our Lives and Fortunes, with Arms, oppose the Hostile Proceedings of the British Fleets and Armies against the United American Colonies.

P. White	Ezekiel Clough Mr	Benjamin Clough
Henry French	Nathan Currier	Abel Brown
Henry French, Jr.	Challis Currier	N. Noyes
James French	John Currier	Thomas Tuxbury
Obediah French	Richard Currier	Merrill Flanders
Daniel French	Louis Hadlock	Onesiphorus Page
Elihu French	Jacob Barnard	Richard Currier Flan-
Isaac Brown	Joh Pilsbery	Rich ^d Collins [ders
Reuben Currier	Enos George	Philip Osgood
Rob ^t Long	Parker Flanders	Ezekiel French
Timothy Huntington	Er Colby	Joseph Jones, Jr
Nathaniel Flanders	Ezekiel Flanders	Joseph Jones
William Graves	Timothy Flanders	Joseph Merrill
Josiah Rogers	Daniel Jones	Barnard Flanders
David Graves	Nicholas Currier	Philip Flanders
Stephen Rogers	Nathaniel Rowell	Thomas Currier
Samuel Peirce	Isaiah Dole	Jona ^a Prasa
William Cooper	Jonthan Dow	Benjamin Brown
Humphrey Pierce	Timothy Huntinton (?)	Enoch Page
Moses Pierce	Moses Flanders, I	Richard Greele
Humphrey Peirce Jr	supseribe Provided	Moses French
Thos ^s Shepherd	that the act or ad-	Jacob Dole
Richard Fitts	vice of the said	Daniel Page
Nathan Fitts	Continental Con-	Ebenezer French, Jr
Eliphelet Merrill	gress be complied	Henery Tuells?
James Hedlock	with Respecting	Benjm ⁿ Barnard
Philip Flanders	minute men.	Josiah Flanders
Jacob Jones	Edmund Pilsbury	Eliphelet Merrill Jr
Josiah Sawyer	Barnard Currier	Daniel Colby
Richard Sawyer	Ephraim Carter	William Clough
Israel Sawyer	Abel French	85.

Colony of New Hampshire—

South Hampton June 24th 1776.

Agreable to the within, we have Desired the males in sd Town to sign the Declaration on this paper & It hath been complied with by all so desired excepting those whose names are hereafter mentioned.

Jeremiah Flanders
Isaiah Flanders
Jeremiah Flanders Jr
Christopher Flanders—

Abel French }
 Joseph Merrill } Selectmen

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